فتاوى إسلامية

FATAWA ISLAMIYAH
ISLAMIC VERDICTS

(Volume 1)

CREED

From the Noble Scholars:

Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz

Shaykh Muhammad bin Salih Al-'Uthaimin

Shaykh 'Abdullah bin 'Abdur-Rahman Al-Jibreen

Along with:

The Permanent Committee and

the decisions of the *Fiqh* Council

Collected by

Muhammad bin 'Abdul-'Aziz al-Musnad

DARUSSALAM

FATAWA ISLAMIYAH
ISLAMIC VERDICTS

فتاوى إسلامية

FATAWA ISLAMIYAH

ISLAMIC VERDICTS

[Volume 1]

ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.

First Edition: July 2001

Supervised by:
ABDUL MALIK MUJAHID

Headquarters:

P.O. Box: 22743, Riyadh 11416, KSA
Tel: 00966-1-4033962/4043432
Fax:00966-1- 4021659
E-mail: darussalam@naseej.com.sa
Website: http:// www.dar-us-salam.com
Bookshop: Tel & Fax: 00966-1-4614483

Branches & Agents:

K.S. A.

- Jeddah: Tel & Fax: 00966-2-6807752
- Al-Khobar: Tel & Fax: 00966-3-8692900

U.A.E.

- Tel: 00971-6-5511293 Fax: 5511294

PAKISTAN

- 50 Lower Mall, Lahore
  Tel: 0092-42-724 0024 Fax: 7354072
- Rahman Market, Ghazni Street
  Urdu Bazar, Lahore
  Tel: 0092-42-7120054 Fax: 7320703

U. S. A.

- Houston: P.O. Box: 79194 Tx 77279
  Tel: 001-713-722 0419 Fax: 001-713-722 0431
  E-mail: Sales @ dar-us-salam.com
  Website: http:// www.dar-us-salam.com
- New York: 572 Atlantic Ave, Brooklyn
  New York-11217
  Tel: 001-718-625 5925

U.K.

- London: Darussalam International Publications Ltd.
  226 High Street, Walthamstow, London E17 7JH U.K.
  Tel: 0044-208 520 2666 Mobile: 0044-794 730 6706
  Fax: 0044-208 521 7645
- Darussalam International Publications Limited
  Regent Park Mosque, 146 Park Road, London Nw8 7RG
  Tel: 0044-207 724 3363

AUSTRALIA

- Lakemba NSW: ICIS: Ground Floor 165-171, Haldon St.
  Tel: (61-2) 9758 4040 Fax: 9758 4030

MALAYSIA

- E&D BOOKS SDN.BHD.-321 B 3rd Floor, Suria Klcc
  Kuala Lumpur City Center 50088
  Tel: 00603-21663433 Fax: 459 72032

SINGAPORE

- Muslim Converts Association of Singapore
  Singapore- 424484
  Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

- Darul Kitab 6, Nirmal Road, Colombo-4
  Tel: 0094-1-589 038 Fax: 0094-74 722433

KUWAIT

- Islam Presentation Committee
  Enlightment Book Shop
  P.O. Box : 1613, Safat 13017 KUWAIT
  Tel: 00965-244 7526, Fax: 240 0057

BANGLADESH

- 30 Malitola Road, Dhaka-1100
  Tel: 0088-02-9557214, Fax: 0088-02-9559738

فتاوى إسلامية

FATAWA ISLAMIYAH

ISLAMIC VERDICTS

[Volume 1]

CREED

From the Noble Scholars:

Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz
Shaykh Muhammad bin Salih Al-'Uthaimin
Shaykh 'Abdullah bin 'Abdur-Rahman Al-Jibreen

Along with:
The Permanent Committee and the decisions of the *Fiqh* Council
Collected by **Muhammad bin 'Abdul-'Aziz al-Musnad**

DARUSSALAM

DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Sharjah • Lahore
London • Houston • New York

بسم الله الرحمن الرحيم

PUBLISHERS NOTE

All praise is due to Allah. We at Darussalam are pleased to present this set of *Fatawa Islamiyah* for the benefit of the English speaking world.

It is imperative that the Muslims adhere to the Qur'an and Sunnah in all of their affairs. Since it has always been our aim to produce the books that are based upon the Qur'an and Sunnah, we at Darussalam felt that it was our duty to prepare this work for the English reader. These legal rulings and articles of guidance issued from some of the best scholars of their times; Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz, Shaykh Muhammad bin Salih Al-'Uthaimin, may Allah have mercy upon them and Shaykh 'Abdullah bin Jibreen. Many of the questions are also answered by the Permanent Committee for Legal Rulings and the *Fiqh* Council of the Kingdom of Saudi Arabia.

We ask Allah to accept this effort on behalf of all of those at Darussalam who participated in the project, and that He cause it to benefit Muslims all over the English speaking world.

'Abdul-Malik Mujahid
General Manager
Darussalam
Riyadh

﴿فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾

﴿So ask the people of the Reminder if you do not know﴾

Contents

The Book of Creed

He Who makes Offerings to Jinn shall have no Good Deeds of His accepted until He repents 17
Animals slaughtered by Polytheists 18
Performing *Hajj* on behalf of a *Mushrik* and asking Allāh to forgive Him 19
The Meaning of the Prophet's Statement: "...All of them will be in Fire, except one." 20
The Meaning of 'passing through' in the Verse and 'there is not one of you but will pass through it' 21
How shall People come out of Their Graves 22
The Concept of depending on Allāh 24
Inaugurating Mosques 25
Ali - may Allāh be pleased with him - can help no one after his death 28
Placing a Wreath on a Grave 29
The End of Those Who commit Major Sins 29
Prostrating on Graves and making Offerings to the Dead 31
Offerings to Dead People 33
Incantations and Amulets 34
Offerings to Other than Allāh is Major *Shirk* 37
Legitimate and Illegitimate Amulets 40
Sacrificial Animals by a Person Who wears an Amulet 42
Ruling on wearing Amulets 44
Seeking Treatment from Witchcraft 46
Obscure Amulets 47
Seeking Treatment from Witchcraft and Ignorant People is

not allowed 48
Seeking Remedy by the Qur'an 50
The Books *Al-Hisn Al-Hasin*, *Hirz Al-Jawshan* and the like 51
Praying in Mosques that contain Graves, and the Grave of the Prophet ﷺ in the *Masjid* 52
The Final Hour will come to pass when only Evil People will be on Earth 55
Was Isma'il buried in Al-Hatim? 56
The Purpose of including the Graves of the Messenger ﷺ and His two Companions in *Al-Masjid An-Nabawi* 57
The Meaning of: 'I would be his hearing with which he hears, and his sight with which he sees.' 59
The Recitation of *Al-Fatihah* on Graves 61
Are Hinduism, Buddhism, and Sikhism religions? 62
Standing up to salute a Dead Ruler 64
Charitable Gifts on behalf of the Deceased 65
Seeking Blessings from Graves 66
Figurines as Decorations 67
Swearing by the Prophet ﷺ 67
Should We believe that Medical Doctors know what is in the Wombs 68
The Number of Messengers and Prophets 70
The Ruling on the Celebration of the Prophet's Birthday: *Al-Milad* 71
Taking Money for Reciting the Qur'an is not Permissible, while it is Allowed for Teaching it 73
Did the Messenger ﷺ commission 'Ali as a Caliph? 78
No Praying in Graveyards 80
Did the Prophet ﷺ meet the Jinn? 82
Iblis lives among Us till this Day 82
What is Sorcery 83
Tawassul to Allāh through Pious People 83
The Ruling of the Statement: "Whenever Health Care

increases, Death Rate decreases." 85
The Ruling on Giving Charity and Reading the Qur'an for the Living and for the Dead 91
The Ruling on Selling Amulets and Talismans 92
Is *Iblis* an Angel? 96
Asking the Soothsayers and Sorcerers is Unlawful 97
The Ruling on Swearing by the Prophet ﷺ 98
The Ruling on Seeking Payment for Reciting the Qur'an 101
The Appearance of Mahdi 102
Seeking the Prophet's Aid and Supplicating Him 103
The Ruling on Swearing by Other than Allāh 107
Newly Invented Matters (in Religion) 110
The Ruling on Invoking Allāh's Mercy on an Unrighteous Person 111
The Ruling on Praying behind a Person Who seeks Help from Other than Allāh 112
The Ruling on One Who judges by Other than what Allāh has revealed 113
It is Not Permissible to distinguish 'Ali with the Invocation *'Alaihis -Salam'* (peace be upon him) 114
The Ruling on One Who sacrifices to Jinns 115
Does Life return to the Dead in the Grave? 117
Islam's Position regarding Christians 131
The Ruling on Praying in Mosques which contain Graves 148
How can we reconcile between "Verily, Allāh does not forgive," and "And verily, I am indeed Forgiving."? 149
Al-Muhkam and *Al-Mutashabih* in the Noble Qur'an 151
The Believers will see their Lord in Paradise as Allāh wills 156
The Imamate of one opposed to *Ahlus-Sunnah* 158
The Ruling on Asking Sorcerers and Magicians from among the Sufis and Others 159
The Ruling on Seeking Aid from Other than Allāh 163
Travelling in order to visit the Mosque of Allāh's

Messenger ﷺ, not His Grave 165
A Woman should not visit Graves 167
The Ruling on praying in Mosques which have Graves in the Middle of Them 167
Making Comparisons between the Messengers 169
The Reason for the Prohibition of Women Visiting the Graves 172
The Reckoning of the Disbeliever in the Hereafter 173
The Purposes of the Believer's Trial 177
Keep the Grave away from the Mosque 180
The Location of Paradise 181
The Ruling on Writing on Graves 182
The Ruling on Reciting the Qur'an for the Dead 183
The Ruling on Celebrating Birthdays 185
Confirmation of the Disbelief of the Jews and Christians and the Reply to Those Who claim that it is not permissible to declare them Disbelievers 185
The Wisdom behind the Creation of Angels that record Deeds 193
The Ruling on declaring a Particular Person to be a Martyr and the Ruling on One Who dies from Drowning while He is Drunk 195
The Ruling on Celebrating the Birthday (of the Prophet ﷺ) and *Al-Isra' wal-Mi'raj* 200
Wearing Amulets is Forbidden even if They are from the Qur'an 202
Yes, the Jinn mingle with Mankind 203
They are from *Ahlul-Fitrah* 203
Destroying built-up Graves 204
Why do We worship Allāh? 205
It is Not Permissible to describe a Dead Person as 'the forgiven' or 'upon whom is mercy' 207
Some of the Sayings prevalent among the Common People 208

The Ruling on Praying and Fasting and such like on behalf of the Dead 208
There are no Superficial Matters in Islam 209
Allāh guarantees Sustenance, but... 212
Is *Kufr* (Disbelief) from Allāh? 213
Islam's Attitude to Folk Medicine 214
The Ruling on Travelling to Other than the Three Mosques 214
It is Not Permissible for Anyone to reject the Laws which Allāh has imposed upon His Creatures 216
The Meaning of Happiness and Wretchedness 218
The Punishment of the Grave 220
Whoever claims to have Knowledge of the Unseen is a Fortuneteller, a Sorcerer or a *Taghut* 222
Mental Disturbances cannot be cured by Amulets 222
The Ruling on Swearing by *Al-Amanah* 223
The Cure for Satanic Thoughts 224
The Angels entering the House 224
The Evidence of the Messengers' Truthfulness 225
Disagreement between the Companions, may Allāh be pleased with them, and the Ruling on cursing Them 225
The Difference between a Messenger (*Rasul*) and a Prophet (*Nabiyy*) 226
The Ruling on Countering Magic with Magic 227
The Destination of *Ahlul-Fitrah* 228
The Ruling on Swearing by *Ash-Sharaf* and by the Ka'bah 229
The Ruling on Celebrating Birthdays 230
The Ruling on Building over Graves 231

Dealing with Disbelievers

The Ruling on showing Hospitality to Non-Muslims by offering them Alcoholic Drinks 233

The Ruling on Trading with a Disbeliever 234
The Ruling on Praying behind Those Who appeal for Help from Other than Allāh and making Friends with Them 234
How to treat One Who maligns the Companions, may Allāh be pleased with them 237
The Ruling on Employing a Non-Muslim Servant 239
The Ruling on Giving a Disbelieving Neighbor a Share of One's Slaughtered Animal 240
The Ruling on Giving Salutations of Peace to the Disbeliever 241
The Ruling on Birthdays and blowing out Candles 243
The Ruling on Celebrating the Night of *Al-Isra' wal-Mi'raj* 246
The Ideal Way to treat the *Thimmi* 248
The Ruling on Living with Families Abroad 249
The Ruling on Travelling to the Lands of the Disbelievers 250
Celebrating the Holidays of the Jews and Christians is Forbidden 255
The Ruling on Holding Parties for the Dead, Forty Days after the Death 256
The Meaning of the Words of Him, the Most High: "Take not as friends the people who incurred the wrath of Allāh." 258
The Ruling on Bringing Non-Muslims to work in the Muslim Countries, especially the Arabian Gulf 260
The Ruling on Living with a Family when They do not Pray 262
Mixing with the Non-Muslims removes Your Religious Zeal 263
The Ruling on Celebrating Mothers Day 265
The Ruling on Opening Projects by the Cutting of a Ribbon 267
Charity to Non-Muslims 268
The Ruling on Mixing with Disbelieving Servant Girls and

Sitting and Eating with Them 269
The Uncleanness of the Disbeliever is Spiritual 270

Our Prophet Muhammad ﷺ

Doubts and Suspicions cast regarding the Prophet's Marriage to Zainab after Zaid divorced Her 272
Sending Salutations on the Prophet ﷺ is an Obligation at least Once in a Lifetime 276
Is there any Specific Wording to use when sending Prayers upon Him ﷺ at His Grave, and does He see the One Who gives Salutations to Him, and has He extended His Hand to any of the Companions or Anyone else? 277
Invoking the Prophet ﷺ, calling upon Him and seeking Help from Him after His Death are all Forms of Major *Shirk* 278
Standing up when sending Salutations of Peace upon the Prophet ﷺ 279
The Prophet ﷺ does not hear the Invocation or Calling of Anyone 279
The Ruling on Celebrating the Prophet's Birthday 281
Is the Prophet ﷺ Alive in His Grave? 283
Sending Salutations of Peace upon the Prophet ﷺ is Lawful 285
Is the Light of the Prophet ﷺ from Allāh's Light? 286
Does the Prophet ﷺ have Knowledge of the Unseen? 288
Does the Prophet ﷺ come to the Dead? 290
Concerning Sending Blessings upon the Prophet ﷺ and Indicating the same by the Use of Abbreviations 291
Concerning the Marriage of the Prophet ﷺ to a Number of Women 296
Love of the Prophet ﷺ is not only on One Night 299
The Best Wives of the Prophet ﷺ 300
The sign صلعم for sending Blessings on the Prophet ﷺ 301

'Isa, peace be upon him

Is He Alive or Dead, and where is He now? 302
'Isa will Descend at the End of Time 304
Why was 'Isa specially chosen to be raised up? 307
Why is He called *Al-Masih*? 309

Sects and Movements

A Legal Judgement regarding the Ruling on Membership of the Masonic Movement 325
The Wahhabite Call is that of the *Salaf* and there is no Truth to these Calumnies 328
Buddhism 330
The Ruling on Blindly Following the *Mathhab* of the Shiites 330
The Wahhabites do not reject the Intercession of the Prophet ﷺ 331
The Ruling on One Who believes that a Child is a Gift from Other than Allāh 332
The Shathli Sect do not Pray or Fast and My Father is ordering me to follow Them 334
The Ruling on Sufi Orders and the Supernatural 'Miracles' and Satanic Rituals practiced by Some of Them 337
Prayer is Remembrance of Allāh 342
The Ruling on Joining Sufi Movements, such as the Shathlis and Others 344
The Meaning of the Sufis' saying: "...if the owner of time frees us." 346
Can a *Waliy* help Another, even if He is far away from Him? 348
The Ruling on Communism and Belonging to that Party 350
The Ruling on the Bahais and Their Membership 353
The Ruling on Qadyanis and Their Membership 356

Supporters of the Belief in Evolution are Opposed to (Islamic) Beliefs 359
Calling to Nationalism is a Call to Ignorance 362
Sufis and the Ruling on Praying behind Them 363
Whoever embraces Communism is An Apostate 363
The Ruling on Changing One's *Mathhab* 365

The Book of Knowledge

I acquire Books, but I do not read Them 367
I am a Teacher Who is asked Questions by the Students, should I answer? 368
Regarding *Ijtihad* and Formal Legal Rulings 368
There is no Objection to Citing Legal Judgements 370
The Ruling on seeking Islamic Knowledge 370
The Four *Mathhabs* 371
If I enter a Religious Gathering, should I give Salutations? 371
The Ruling on delivering Judgements without Knowledge 372
The Four Imams did not order Anyone to follow Them blindly in All Things 374
The Story of the Land of Fadak 375
The Book: 'The Life of King Saif bin Dhi Yazin' 376
The Saying: "Whoever has no *Shaikh*, his *Shaikh* is Satan" 377
The Ruling on speaking on Fridays 377
Cheating in Examinations is Forbidden 378

The *Sunan* of *Al-Fitrah*

The Ruling on Dyeing the Beard Black 379
The Ruling on Shaving the Moustache 380
The Ruling on Shaving the Cheeks 381
Shaving the Beard is Changing Allāh's Creation 382
The Ruling on Shaving [Trimming Short] the Moustache 383
Trimming the Moustache and Leaving the Beard 385

The Ruling on Removing the Hair on the Back, the Legs and Thighs for Men 386
The Ruling On One Who mocks the Beard 387
The Ruling on Shaving the Cheeks, and is it Allowed for a Man to Shave when He is Fasting? 389
The *Siwak* and Bleeding from the Gums 389
Cutting the Hair and Letting it Grow Long 390
The Ruling on Men using Kohl 392
The Ruling on Dyeing the Beard Black 392
The Ruling on Men Shortening their Eyebrows 393
The Legal Length of the Beard and the Ruling on Shaving the Beard 393
The Ruling on Shaving the Beard 395
The Ruling on Shaving the Beard and Keeping the Moustache 396

The Book of Creed

He Who makes Offerings to Jinn shall have no Good Deeds of His accepted until He repents

Q Some students of knowledge told us that he who makes offering to Jinn, neither his prayer nor *Hajj* would be accepted from him. When I heard this, I repented to Allāh, because I used to do so, and I performed *Hajj*, but they said that my *Hajj* was void. Is it true that my *Hajj* is void? And if so, do I have to perform *Hajj* again?

A Sacrificing animals for Jinn is *Shirk*. He who does so, and dies before repenting, would live in Hell-Fire eternally. No good deed is acceptable in the state of *Shirk*. Allāh says:

﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾﴾

﴿Were they to commit Shirk, their (good) deeds would have been nullified.﴾[1]

All praise is due to Allāh Who has accommodated you to repent from this grave sin with which no good deed is accepted. Perform *Hajj* again, and if you are sincere in your repentance, Allāh has promised to forgive those who repent, and replace their bad deeds with good ones. He says:

﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا
بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ
ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا

[1] *Al-An'am* 6:88.

﴿فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾﴾

﴿And those who do not worship another god beside Allāh, nor kill a person that Allāh has forbidden, except rightfully, nor commit adultery (or fornication), and he who does so shall be punished. His torment shall be doubled on the Day of Resurrection, and will live therein disgraced forever. Excluding those who repent, and believe and do good deeds. For such, Allāh will replace their evil deeds with good deeds; and Allāh is Most Forgiving, Merciful.﴾[1]

And it is only Allāh Who grants success. May Allāh exalt the mention of His slave and Messenger Muhammad, and render him, his household and Companions safe from evil.

The Permanent Committee

Animals slaughtered by Polytheists

Q If a person deems as lawful animals slaughtered by a *Mushrik*, and uses as an argument the Words of Allāh:

﴿فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ ﴿١١٨﴾﴾

﴿Eat, then, the meat of animals upon which the name of Allāh is pronounced, if you believe in His Verses.﴾[2]

He claims that this Verse is self-explanatory, and does not accept any other argument. Is such a person to be considered as a disbeliever?

A He who deems lawful consuming meat of animals slaughtered by a *Mushrik* is wrong, not a disbeliever because he is confused. The above-mentioned Verse does not

[1] *Al-Furqan* 25:68-70.

[2] *Al-An'am* 6:118.

support his claim, because it is unanimously agreed that the meat of animals slaughtered by a *Mushrik* is prohibited to consume. He who has the knowledge should clarify this to him.

The Permanent Committee

Performing *Hajj* on behalf of a *Mushrik* and asking Allāh to forgive Him

Q A person who never observes fasting nor prays in his life, and he makes offering to Jinn, trees, as though they are idols, and dies on this condition. Is it permissible for his relative to perform *Hajj* on his behalf, or ask Allāh to forgive him?

A He who dies in the condition as described in the question is considered a *Mushrik*, who committed a major *Shirk*. It is not permissible to perform *Hajj* on his behalf, nor ask Allāh to forgive him. Allāh, the Exalted, says:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾﴾

«It is not for the Prophet nor for those who believe that they should seek forgiveness for the idolaters, even though they may be their kinsmen, after it has become clear to them that they are the people of Hell-Fire.»[1]

The Prophet ﷺ said in the authentic *Hadith*:

«اسْتَأْذَنْتُ رَبِّي أَنْ أَزُورَ قَبْرَ أُمِّي فَأَذِنَ لِي، وَاسْتَأْذَنْتُهُ أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يَأْذَنْ لِي»

«I asked my Lord to permit me to visit my mother's grave, and He permitted me, and I asked His

[1] *At-Tawbah* 9:113.

permission to seek forgiveness for her, but He did not permit me.»[1]

The Permanent Committee

The Meaning of the Prophet's Statement: "...All of them will be in Fire, except one."

What is the meaning of the following *Hadith*:

«كُلُّهُمْ فِي النَّارِ إِلَّا وَاحِدَةً»

«*My ummah will be divided into 73 sects. All of them will be in Hell-Fire except for one sect?*»

Who is that sect? And will the seventy-two sects live forever in Fire, as the *Mushrik* will or not? And does the term '*Ummah*' of the Prophet ﷺ apply to those who follow him as well as to those who do not, or is it to the former only?

What is meant by the term '*Ummah*' in this *Hadith* is the *Ummah* of response which shall be divided into seventy-three sects; seventy-two of which are deviant who practice innovated religious practices that do not constitute apostasy. Each shall be tortured in accordance to its innovations, and deviation, except for those whom Allāh pardons, and forgives. Their final abode will be Paradise. The only sect that will be safe is *Ahlus-Sunnah wal-Jama'ah*, who adhere to the Sunnah of the Prophet ﷺ, and hold fast to what he and his Companions, may Allāh be pleased with them, were holding. It is they about whom the Prophet ﷺ said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ وَلَا مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ»

«*A group of my Ummah shall remain steadfast, on the truth,*

[1] Muslim no. 976.

victorious, unharmed by those who oppose them, and do not support them, until the death or until the Day of Resurrection.»[1]

As for those whose innovation casts them out of Islam, they belong to the *Ummah* of invitation (mankind at large) not the *Ummah* of response. They shall remain in Hell-Fire forever, and this is the most valid opinion.

It is also said that the term '*Ummah*' in this *Hadith* means the *Ummah* of invitation, which is a general term including all those to whom the Prophet ﷺ was sent (i.e., mankind) those who believe and those who do not believe. Whereas the term 'the safe sect' is the *Ummah* of response, which strictly applies to those who believe in the Prophet ﷺ, trustfully, and die on this condition. This is the sect that will be safe from Fire; either by prior punishment or without prior punishment, and their final abode will be Paradise.

As for the seventy-two sects (in the second opinion) they are all, excluding the saved sect, disbelievers who will live forever in Fire. Hence, it is clear that the *Ummah* of *Da'wah*, is more general in connotation than the *Ummah* of response. That is to say, whoever belongs to the *Ummah* of response, belongs to the *Ummah* of invitation, while not everyone of the *Ummah* of invitation belongs to the *Ummah* of response.

The Permanent Committee

The Meaning of 'passing through' in the Verse and 'there is not one of you but will pass through it'

Q I read Verses 71 and 72 of *Surah Maryam*, which say:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾﴾

[1] Al-Bukhari nos. 71, 3641 and Muslim no.1920.

> ﴿*And there is not one of you but will pass through it. This is an inevitable promise that is binding on your Lord. Then We shall save the righteous, and We shall leave the wrongdoers therein kneeling.*﴾[1]

I want to know the meaning of these noble Verses, and the meaning of 'passing through it.'

A The authentic *Hadiths* of the Messenger of Allāh ﷺ indicates that 'passing through it' is crossing *As-Sirat*, or the bridge over Hell-Fire. May Allāh protect us and the rest of the Muslims from it. People will cross the bridge in terms of safe crossing, according to their deeds, as mentioned in the traditions.

Ibn Baz

How shall People come out of Their Graves

Q How shall people come out of their graves on the Day of Resurrection? And who will be the first to be dressed?

A Allāh, Glorious is He, will resurrect man on the Day of Resurrection by reconstructing him from his tail bone. People will grow as perfect creatures just as plants grow from seeds, and palm trees from date stones. They will emerge from their graves barefooted, naked, and uncircumcised. They will rush forth like spread out locusts, or dispersed butterflies, and will not miss the way to the Assembly Land. In fact they will know their way to it better than a wild pigeon knows its way to its nest, as they are racing to a target.

The first upon whom the earth will crack open is our Prophet Muhammad ﷺ. He will be the first to regain consciousness. As for the first to be dressed after Resurrection is *Khalilur-Rahman* (the beloved one of the Merciful) may Allāh exalt his mention,

[1] Maryam 19:71-72.

and render him safe from evil. Horror will overtake mankind to the point even Prophets will say on that Day: "Myself, myself". He who reads the Verses that deal with Resurrection in the *Surahs Al-Qamar*, *Al-Ma'arij*, and *Al-Qari'ah*, and the like will have more information about that great event.

It is authentically reported in both Bukhari and Muslim, that the Prophet ﷺ said:

«إِنَّكُمْ مَحْشُورُونَ حُفَاةً عُرَاةً غُرْلًا»

«You shall be summoned barefooted, naked, and uncircumcised.»

Then he read and said:

﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَٰعِلِينَ ﴿١٠٤﴾﴾

﴿As we began the first creation, so shall We repeat it, a promise binding upon Us. We shall certainly fulfill it.﴾[1]

«The first to be dressed on the Day of Resurrection is Ibrahim. While a group of my Ummah will be snatched away to the left side, and I would call out: 'My followers!' It will be said: 'They apostatized after you left them.' And I then will say as the good worshipper ('Isa) said:»[2]

﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾﴾

﴿And I was a witness over them as long as I remained with them, but when You collected me, You were the Watcher over them, and You are the witness over everything. If you punish them, they are Your worshippers; and if You forgive them, You are the Mighty, the Wise.﴾[3]

[1] *Al-Anbiya'* 21:104.

[2] Al-Bukhari no. 3349 and Muslim no. 2860.

[3] *Al-Ma'idah* 5:117-118.

It is also authentically reported that the Prophet ﷺ said:

«إِنَّ النَّاسَ يُصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ...»

«Mankind will be shocked to swoon on the Day of Resurrection, and I will be the first upon whom the ground will crack open.»[1]

It is also authentically reported that the Prophet ﷺ said:

«فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ...»

« I will be the first to regain consciousness.»[2]

You may get further details about the above two traditions from the book *Al-Aqidah At-Tahawiyah* when Imam At-Tahawi talks about the conditions of people on the Day of Resurrection.

The Permanent Committee

The Concept of depending on Allāh

Q Depending on Allāh does not mean that you throw yourself in a swimming pool when you do not know how to swim, or endanger your life in a physical sport without training. What is the real sense of depending on Allāh? Please explain, with thanks.

A Depending on Allāh means committing all one's affairs to Him alone. It is one of the fundamentals of faith according to the Words of Allāh:

﴿وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٣﴾﴾

﴿And upon Allāh depend, if you are believers.﴾[3]

[1] Al-Bukhari no. 2412.

[2] Al-Bukhari no. 4638.

[3] *Al-Ma'idah* 5:23.

It is also one of the strong spiritual means for accomplishing the objectives and serving one's interests. But the believer must also observe along with dependence the other means whether they are acts of worship, such as supplication, performing the prayer, giving charitable donations, or maintaining good relations with one's kin. One should also apply material means that Allāh has made as causes for fulfilling needs, such as those mentioned by the inquirer in his question, and their like. One should follow the example of the Messenger of Allāh ﷺ. He used to apply the other convenient means with perfect dependence on Allāh, the Exalted. Therefore he who neglects the other available means, being satisfied with depending on Allāh alone, would oppose the guidance of the Messenger ﷺ. In that case, his dependence would be in effect a form of incapacity not legal dependence. May Allāh exalt the mention of our Prophet Muhammad ﷺ, his household and Companions, and render them safe from evil.

The Permanent Committee

Inaugurating Mosques

Q Whenever a new *Masjid* is built and readied for prayer, people are invited from different countries to celebrate what they call 'Mosque Inauguration.' What is the ruling on attending such function? And does the *Hadith*

«لَاتُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ»

«No trips should be taken to visit any Masjid, except the three Masjid (i.e., Al-Masjid Al-Haram, the Prophet's Masjid in Madinah, and Al-Masjid Al-Aqsa' in Jerusalem.)»[1]

signify prohibiting such functions? If it does, then what is

[1] Al-Bukhari no. 1189.

the proof? And does the *Hadith* in which the Prophet ﷺ was invited by a Companion to perform the prayer in one side in his house to designate as a praying place signify the permissibility of such functions? And, do we understand from the story of *Masjid 'Dhirar'*[1] that since Allāh did not forbid His Prophet ﷺ from going to that *Masjid*, rather, He only forbade him from praying in it because the *Masjid* was built out of opposition and disbelief? Please elaborate.

Inaugurating mosques can be done by praying in them and occupying them for the purpose of remembering Allāh, by reciting the Qur'an, and the utterances of remembrance, teaching Islamic sciences, and other similar things that give mosques their due respect. Allāh, the Exalted, says:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾﴾

﴿In houses that Allāh permits to be erected, and His Name be remembered in them. Therein are men who declare His freedom from every imperfection, and who are distracted by neither commerce nor bartering from the remembrance of Allāh, performing Salah, and giving the Zakah. They fear a Day in which hearts and eyes will be agitated. So that Allāh will reward them for the best of what they did, and increase His bounty to them. And Allāh provides whoever He wills without count.﴾[2]

That was how the Prophet ﷺ, utilized the *Masjid*. He was followed by the Well-Guided Caliphs, the rest of his

[1] A thing which is done in opposition to a thing which is similar to it.

[2] *An-Nur* 24:36-38.

Companions, and the Imams of guidance after him. May Allāh be pleased with them and grant them mercy. The best way is to copy them, and do only what they did when they inaugurated mosques by using them for worship and similar Islamic rituals.

It was never authentically reported that either he, or those who followed his guidance held inaugural celebration for a new mosque by inviting people for such functions. They never did what people do today when opening new mosque. Were such functions to be praiseworthy, the Messenger of Allāh ﷺ would have been the first to do so, and he would have passed it as a Sunnah for his *Ummah*. His Well-Guided Caliphs, and the Imams of guidance after him would have followed him too. Had such functions taken place during his time it would have definitely been reported to us.

Consequently, no such functions or celebrations should take place, nor an invitation of such nature be responded to, nor should such functions be financed. Merits can be attained only by following the Pious Predecessors, and demerits is in what the latter generations have innovated.

With regards to the *Hadith* for designating that spot in a Companion's house, there is no proof in it of permissibility of what is known today as inaugural celebration. That Companion did not invite the Prophet ﷺ for a celebration, rather, he invited him to perform a prayer in his house. The Prophet ﷺ did not take a trip to perform that prayer rather, he went only to perform the prayer. Besides, taking a trip for inaugural celebrations is forbidden as signified by the *Hadith* which prohibits taking trips to other than the three known *Masjids* that are mentioned above.

Such innovated custom should be shunned, and people should be satisfied with the Sunnah of the Prophet ﷺ and his generations with regards to mosques and other affairs. May Allāh grant them mercy, and may Allāh exalt the mention of

our Prophet Muhammad ﷺ his household, and Companions, and render them safe from evil.

The Permanent Committee

Ali - may Allāh be pleased with him - can help no one after his death

Q Does Ali, may Allāh be pleased with him, help anyone in times of calamities?

A Ali, may Allāh be pleased with him, was killed without being aware of his assassin's scheme, nor was he able to protect himself from it. How then could it be alleged that he can ward off calamities from others after his death, when he could not ward it off from himself when he was alive? He who believes that Ali or any dead person can extend a benefit to others, or help them obtain it, or ward off evil from them is *Mushrik*, because these things are restricted to Allāh, Glorious is He. Therefore, whoever believes that a creature can do that and he seeks his help, then he takes such one for a god. Allāh, the Exalted, says:

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾﴾

﴿And if Allāh inflicts harm on you, there is none who can remove it except He. And if He intends to do good for you, there is none to repel His Bounty. He makes it reach whomsoever of His slaves he wills. He is the Forgiving, the Merciful.﴾[1]

The Permanent Committee

---

[1] *Yunus* 10:107.

Placing a Wreath on a Grave

Q Is placing a wreath on the grave of the 'Unknown Soldier' equal to aggrandizing the dead *Awliya'* and pious people to the point of worshipping them?

This practice is an innovation, and excess in terms of revering the dead, and it is similar to the practice of those who over-revere pious people. It is feared that this practice may lead to building domes above their graves, seeking their blessings, and taking them for gods beside Allāh, Glorious is He. This practice should be stopped lest it lead to *Shirk*. May Allāh exalt the mention of our Prophet Muhammad, his household, and Companions and render them safe from evil.

The Permanent Committee

The End of Those Who commit Major Sins

Q Allāh, the Exalted, says:

﴿ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ﴾

﴿The (female) fornicator, and the fornicator, flog each one of them a hundred lashes.﴾[1]

And He says:

﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً﴾

﴿And those who calumniate chaste women and do not bring four witnesses flog with eighty lashes.﴾[2]

And He says:

﴿وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ وَٱللَّهُ

[1] *An-Nur* 24:2.
[2] *An-Nur* 24:4.

﴿عَزِيزٌ حَكِيمٌ ﴿٣٨﴾﴾

﴿*And the thief - male and female - amputate their hands in retribution of their offense as an exemplary punishment from Allāh, and Allāh is Mighty, Wise.*﴾[1]

What will be the verdict on those who commit such major sins when there is no one to subject them to castigation, and they die before repenting?

Ahlus-Sunnah wal-Jama'ah believe that any Muslim who dies without repenting from major sins such as fornication, libeling chaste women, or theft, would be subject to the Will of Allāh, Glorious is He. If He wishes He forgives him, or if He wishes He punishes him on account of a major sin which he committed and died before repenting to Allāh. But he will finally be admitted into Paradise, according to the Words of Allāh:

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴿*Verily, Allāh does not forgives whatever is short of that to whoever He wills.*﴾[2]

And according to the authentic *Hadiths* that emphasize taking out of Fire the disobedient people who believe in the Oneness of Allāh. And, according to the following authentic *Hadith* which was narrated by 'Ubadah bin As-Samit who said: "We were with the Prophet ﷺ when he said to us:

«أَتُبَايِعُونِي عَلَى أَلَّا تُشْرِكُوا بِاللهِ شَيْئًا وَلَا تَزْنُوا وَلَا تَسْرِقُوا»

«*Do you want to give me your pledge that you shall not ascribe a partner to Allāh, nor fornicate, nor steal.*»

Then he recited the above Verse. Then he said:

---

[1] *Al-Ma'idah* 5:38.

[2] *An-Nisa'* 4:48.

«فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْهَا شَيْئًا مِنْ ذَلِكَ فَسَتَرَهُ اللهُ فَهُوَ إِلَى اللهِ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ»

«He who fulfills his pledge, his reward will be with Allāh. But he who commits any of these sins, and gets punished (in this world) then his punishment stands as an expiation. While he who commits any of these sins, and Allāh covers up for him, then it will be up to Allāh, if He wishes, He punishes him, and if He wishes, He forgives him.»[1]

The Permanent Committee

Prostrating on Graves and making Offerings to the Dead

Q What is the ruling on prostrating on graves and making offerings to people buried in them?

A Prostrating on graves and making offerings to them constitutes idolatry, ignorance, and major *Shirk*. Such practices are devotional acts that must be dedicated to Allāh alone. He who dedicates them to other than Allāh is a polytheist. Allāh the Exalted, says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

﴿Say, 'My Salah, and offering, and my life, and my death are all for Allāh, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first of the Muslims.'﴾[2]

And Allāh says:

---

[1] Al-Bukhari no. 18, 3892, 3893, 3999 and 4894.

[2] *Al-An'am* 6:162,163.

﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢﴾

﴿We have given you Al-Kawthar. So, pray to your Lord and offer sacrifice.﴾[1]

There are other Verses signifying that prostration and offerings are acts of worship, and dedicating them to other than Allāh constitutes *Shirk*.

There is no doubt that visiting graves for the purpose of prostrating and making offerings to the dead buried in them means only gratifying and revering them by prostrating on them and sacrificing animals to them.

Imam Muslim filed a long *Hadith* under the title 'The prohibition of sacrificing to other than Allāh, and cursing who does so': 'Ali bin Abi Talib, may Allāh be pleased with him, said: The Messenger of Allāh ﷺ taught me the following:

«لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ، لَعَنَ اللهُ مَنْ لَعَنَ وَالِدَيْهِ، لَعَنَ اللهُ مَنْ آوَى مُحْدِثًا، لَعَنَ اللهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ»

«Allāh curses him who sacrifices to other than Allāh, Allāh curses him who curses his own parents, Allāh curses him who shelters a man of innovator, and Allāh curses him who alters landmarks.»[2]

Abu Dawud also reported that Thabit bin Ad-Dahhak, may Allāh be pleased with him, said: A man vowed to sacrifice camels in a place called Buwanah, so he asked the Messenger of Allāh ﷺ whether it was permissible for him to do that. The Prophet ﷺ asked him:

«هَلْ كَانَ فِيهَا وَثَنٌ مِنْ أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ؟»

«Was there any of the idols of the Jahiliyyah (pre-Islamic era)

---

[1] *Al-Kawthar* 108:1,2.

[2] Muslim no. 1978 and An-Nasa'i no. 4427.

worshipped in that place?»

They said: "No!" He further asked:

«فَهَلْ كَانَ فِيهَا عِيدٌ مِنْ أَعْيَادِهِمْ؟»

«*Did the pagans hold in that place any of their festivals?*»

They said: "No!" Thereupon, the Prophet ﷺ said:

«أَوْفِ بِنَذْرِكَ، فَإِنَّهُ لَا وَفَاءَ لِنَذْرٍ فِي مَعْصِيَةِ اللهِ»

«*Fulfill your vow, because it is not permissible to fulfill a vow when it involves disobedience to Allāh.*»[1]

The foregoing signify that he will be cursed who makes offering to other than Allāh, and the prohibition of sacrificing animals in a place where other than Allāh is adulated, such as an idol, a grave, or even a place in which people of pre-Islamic ignorance used to hold their gatherings, even if he intends to please Allāh alone with his offering. May Allāh exalt the mention of our Prophet, Muhammad, his household, and Companions and render them safe from evil.

The Permanent Committee

Offerings to Dead People

Q Some people in my country worship other than Allāh, Glorious is He. They have a traditional custom that whenever a person dies they kill a cow or a sheep or any animal. After killing it, they distribute its meat among some Muslims who live around them. But those Muslims refuse to accept it, saying it is unlawful. Thereupon they told those Muslims, 'Take a cow and kill it in your own way, so that it will be a charitable gift on behalf of the dead person,' who worshipped other than Allāh, the Exalted. Is it permissible for us to take that cow and slaughter it, according to our

[1] Abu Dawud no. 3313.

Islamic ritual, and distribute its meat to Muslims, or not? Would 'accepting' a cow on our part be considered as participating in their customs?

Worshipping other than Allāh in terms of making vows, or seeking aid from other than Allāh, from dead, absent people, trees, or the like constitutes *Shirk*.

Those who refused to take the meat of cows that are slaughtered by those who do not worship Allāh, for their dead, did the right thing. There is no harm in taking live cows to be slaughtered according to the Islamic method, without intending slaughtering it at the time of the death of that person. This is not considered as taking part in their innovation, and should not be intended as an act of charity on behalf of the dead person, if such a person worshipped other than Allāh. If they intend timing its slaughter with the death of that person, and join the procession of the funeral, then it would not be permissible to accept such animal, because it will be considered as sharing their innovation. May Allāh exalt the mention of our Prophet Muhammad, his household, and Companions and render them safe from evil.

The Permanent Committee

Incantations[1] and Amulets

There are some people who write amulets for sick, insane, and psychiatric patients including in them parts of the Qur'an and Sunnah. We never vouch for the sound creed of such people. We advised them against doing so, but they refused to listen saying: "We write only what is in the Book of Allāh and the Sunnah of His Messenger ﷺ, which is not prohibited." Some of these amulets are worn

[1] The term 'incantations' is used throughout the book to refer to a recitation formula for healing, whereas 'amulet' is the written formula for the same purpose.

by the patients themselves, or by an impure woman such as menstruating woman, or a woman in her postnatal, or an insane, an under age child who doesn't know how to clean himself. Is this permissible?

The Prophet ﷺ permitted incantations with Qur'anic recitation, and supplications, as long as they do not include *Shirk*, or meaningless words. Muslim narrated in his *Sahih* that Auf bin Malik said: We used to use incantations in pre-Islamic era, so we asked the Messenger of Allāh ﷺ: "What formula should we recite for that purpose?" He said:

«اعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَأْسَ بِالرُّقَى مَالَمْ يَكُنْ فِيهِ شِرْكٌ»

«*Let me hear what you say. There is no harm in incantations as long they do not include Shirk in them.*»[1]

Scholars are unanimously agreed on the permissibility of incantations provided they meet the above condition, and believing that it has no effect without the Will of Allāh.

It is rather, *Shirk* according to the *Hadith* which is narrated by Imam Ahmad in which Imran bin Husain, may Allāh be pleased with him, reported that the Prophet ﷺ saw a man wearing a copper bangle on his arm, and he asked him:

«مَا هٰذَا»

«*What is this?*»

He said: "I am wearing it for cephalic weakness." The Prophet ﷺ said:

«انْزِعْهَا فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا، فَإِنَّكَ لَو مُتَّ وَهِيَ عَلَيْكَ مَا أَفْلَحْتَ أَبَدًا»

«*Remove it, for it will not increase you in anything except weakness, and if you should die while you are wearing it, you*

[1] Muslim no. 2200.

would never be successful.»[1]

In another version narrated by Ahmad, the Prophet ﷺ said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

«*He who wears an amulet commits Shirk.*»[2]

It is also narrated by Ahmad and others that Ibn Mas'ud, may Allāh be pleased with him, said: I heard the Messenger of Allāh saying:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ»

«*Verily, icantations amulets and Tiwalah*[3] *are Shirk.*»[4]

If the worn amulet contains Qur'anic words, then it is, prohibited according to the preponderant opinion for three reasons:

1. The general prohibition of wearing any kind of amulets according to the Prophetic traditions with no exception.

2. Leaving no excuse for wearing amulets that contain other than Qur'anic formulas.

3. Amulets that are worn are usually subject to disrespect by taking them into washrooms, or wearing them during an intercourse or the like.

As for writing a *Surah* or a Verse on a slate or on a sheet, and washing the writing with water and saffron, to drink that water, for the hope of gaining blessings, knowledge, wealth, good health, or the like, we have never heard that such was done by the Prophet ﷺ for himself or for someone else. He neither permitted any of his Companions to do so, nor did he

---

[1] Ibn Majah no. 3531 and Ahmad 4:445.

[2] Ahmad 4:154, Abu Ya'la no. 1759 and Al-Hakim 4:417.

[3] *Tiwalah*, a spell which is used to make man love his wife, or the other way round.

[4] Abu Dawud no. 3883, Ahmad 1:381 and Al-Hakim 4:418.

give the permission to his *Ummah* to do so, even though the needs for doing so are existent.

Based on the above, it is better to avoid doing so, and be content with what is authentically approved of incantations of Qur'anic recitation, the beautiful Names of Allāh, the authentic supplications, or the like, whose meaning are clear and they are free from the blemishes of *Shirk*.

One should seek nearness to Allāh by doing only the permissible things for the hope of gaining reward, relief, and gaining beneficial knowledge. This should be sufficient, and he who is content with what Allāh has legitimized, Allāh renders him free from the need of someone else. It is only Allāh Who grants success.

The Permanent Committee

Offerings to Other than Allāh is Major *Shirk*

Q Seeking nearness to Allāh by slaughtering sheep by the graves of pious people is customary among my people. I objected to it, but they became more adamant. I said: "This is *Shirk*." They said: "We do worship Allāh in the best manner! What is wrong with visiting Allāh's *Awliya'*,[1] and say in our supplication, 'O Allāh, we ask You by the right of the pious slave of Yours, so-and-so. Cure us, or relieve us from such and such misfortune." I said to them: "There is no room for intermediaries in our religion." They said: "Leave us alone." My question is: What do you think is the best remedy for those people? What can I do to them? And how do I combat this innovation?

A It is known, from the proofs of the Qur'an and Sunnah that seeking nearness by slaughtering to other than Allāh, such as pious people, Jinn, idols, or any other creatures,

[1] *Awliya'*, pl. of *Waliy*, a favorite of Allâh.

is *Shirk* and practices of pre-Islamic era and the pagans. Allāh, the Exalted, says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

﴿Say, 'My Salah, and offering, and my life, and my death are all for Allāh, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first of the Muslims.﴾[1]

Allāh, Glorious is He, clarifies in this Verse that sacrificing to other than Allāh is *Shirk*, just as performing the prayer to other than Him. Allāh, the Exalted, says:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾﴾

﴿We have given you Al-Kawthar. So, pray to your Lord and offer sacrifice.﴾[2]

In this *Surah* Allāh, Glorious is He, instructed his Prophet ﷺ to pray to His Lord, and sacrifice to Him, contrary to the people of *Shirk*, who pray and slaughter to other than Allāh. Allāh, the Exalted says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

﴿And your Lord has decreed that you should worship none other than Allāh,﴾[3]

He also says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

﴿And they are commanded only to worship Allāh, being sincere to Him.﴾[4]

---

[1] *Al-An'am* 6:162,163.

[2] *Al-Kawthar* 108:1,2.

[3] *Al-Isrā* 17:23.

[4] *Al-Bayyinah* 98:5.

There are many Verses that convey this meaning.

Since sacrifice is an act of worship, then it must be dedicated sincerely to Allāh. Imam Muslim narrated in his *Sahih* that the Commander of the Believers, 'Ali said that the Messenger of Allāh ﷺ said:

«لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ»

«*Allāh curses him who sacrifices to other than Allāh.*»[1]

As for those who say: "I adjure Allāh by the right of His beloved believers, or by the honor of His beloved believers, or by the right of the Prophet, or by his honor." Such adjuration does not constitute *Shirk*, but it is innovation, according to the assembly of people of knowledge, and a means of *Shirk*, because the supplication is an act of worship, and the way it should be made is not subject to opinion. There is no proof related to the Prophet ﷺ denoting legality, or permissibility of adjuration by the right or the honor of any human.

Hence, it is not permissible for the Muslims to innovate a type of *Tawassul* (adjuration) which Allāh, the Exalted, does not legitimize. Allāh, the Exalted, says:

﴿أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ﴾

﴿*Or do they have partners who legalize for them acts of worship which Allāh does not permit.*﴾[2]

And the Prophet ﷺ said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«*He who initiates something in this matter of ours that is not from it, shall have it rejected.*»[3]

---

[1] Muslim no. 1978.

[2] *Ash-Shura* 42:21.

[3] Al-Bukhari no. 2697 and Muslim no. 1718.

His statement 'shall have it rejected', means that it shall not be accepted by Allāh from the one who introduces it.

It is incumbent upon the Muslims to restrict themselves only to what Allāh has legitimized, and to beware of what people innovate.

As for the legitimate *Tawassul*, it is adjuring Allāh by His Names and Attributes. It can be effective by upholding the beliefs in His Oneness, doing good deeds, charitable donations and by believing in Allāh and His Messengers. It is Allāh who grants success.

Ibn Baz

Legitimate and Illegitimate Amulets

Q 'Abdullah bin Mas'ud, may Allāh be pleased with him, said: I heard the Messenger of Allāh ﷺ say:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ»

«*Verily, incantations, amulets and Tiwalah are Shirk.*»[1]

Jabir, may Allāh be pleased with him, said: "I had an uncle who used to treat people with incantations for the scorpion's sting. When the Prophet ﷺ forbade incantations, he came to him and asked him: "O Messenger of Allāh, You have forbidden incantations, and I treat those who are stung by scorpions with incantations. He ﷺ said:

«مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ»

«*He who can help his brother, let him do so.*»[2]

How do we compromise between the *Hadith* which forbids, and that which permits? And what is the ruling on wearing

[1] Abu Dawud no. 3883, Ahmad 1:381 and Al-Hakim 4:418.

[2] Muslim no. 2199.

an amulet containing Qur'anic words on the chest of the affected person?

The forbidden formulas for incantations are those containing *Shirk*, beseeching other than Allāh, or meaningless words. But incantations that are free from such things, are legitimate, and are among the great means of healing. The Prophet ﷺ said:

«لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ شِرْكًا»

«*There is no harm in incantations as long as they do not include Shirk.*»[1]

And he ﷺ said:

«مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ»

«*He who can help his brother, let him do so.*»[2]

He also said:

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

«*No incantation for other than the envious eye or venomous sting.*»[3]

This means the most affective and beneficial incantation is that which is used in these two cases. The Prophet ﷺ was himself treated with incantation, and he treated others with it.

As for wearing amulets by children and patients, it is not permissible. Such are called 'trinkets.' But the most valid opinion is that they are a form of *Shirk*, and unlawful, because the Prophet ﷺ said:

«مَنْ لَبِسَ تَمِيمَةً فَلَا أَتَمَّ اللهُ لَهُ، وَمَنْ تَعَلَّقَ وَدَعَةً فَلَا وَدَعَ اللهُ لَهُ»

[1] Muslim no. 2200.

[2] Muslim no. 2199.

[3] Al-Bukhari no. 5705 and Muslim no. 220.

«He who wears an amulet; may Allāh not help him, he who wears a shell; may Allāh not protect him.»[1]

«مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

«He who wears an amulet commits Shirk.»[2]

And he ﷺ said:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ»

«Verily, incantations amulets and Tiwalah are Shirk.»[3]

The scholars are at variance regarding the legality of wearing amulets containing Qur'anic Verses. The correct verdict is that they are unlawful, for two reason:

1. The general prohibition of wearing any kind of amulets according to the Prophetic traditions whether they contain Qur'anic Verses or not.

2. Leaving no room for using formulas of *Shirk*, for if the amulets containing Qur'anic Verses were allowed then they may be confused with the other amulets, and that will keep the door open to *Shirk*, and all kinds of amulets would be worn on that ground. It is known that closing the door to things that lead to *Shirk* and evil deeds is one of the greatest judicial objectives. It is Allāh who grants success.

Ibn Baz

Sacrificial Animals by a Person Who wears an Amulet

Q What is the ruling on a sacrificial animal killed by a person who wears an amulet, and who ties knots or the like?

---

[1] Ahmad 4:154 and Abu Ya'la no. 1759. See *Majma'uz-Zawa'id* 5:103.

[2] Ahmad 4:156 and Al-Hakim 4:417. See *Majma'uz-Zawa'id* 5:103.

[3] Abu Dawud no. 3883, Ahmad 1:381 and Al-Hakim 4:418.

Tamimah is made from beads, shells, lockets, and is worn around the neck by the children, animals, and women. It may also be worn in belts, and in their hair to ward off evil or to remove harm. All of which is prohibited; rather it is a form of *Shirk*. Benefit and harm is in the Hand of Allāh alone.

Ibn Mas'ud, may Allāh be pleased with him, heard the Prophet ﷺ say:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ»

«*Verily, incantations, amulets and Tiwalah are Shirk.*»[1]

'Abdullah bin 'Ukaym narrated that the Prophet ﷺ said:

«مَنْ تَعَلَّقَ شَيْئًا وُكِلَ إِلَيْهِ»

«*He who wears (Tamimah), will be left to it.*»[2]

In the Two *Sahihs* it is recorded that Abu Bashir Al-Ansari was with the Prophet ﷺ, when he sent someone to order people to remove all necklaces of string from the necks of their animals.[3] The Prophet ﷺ absolutely forbade hanging string necklaces around the camels' necks whether they pertained to incantations or not, and ordered them to be cut. Because the people of pre-Islamic ignorance used to tie strings on the camels' necks, and tie on them amulets, to protect them from evil eye and diseases. So the Prophet ﷺ forbade them from doing that, and he ordered them to cut them off.

He who believes that a *Tamimah*, or something else has power to extend benefit or remove harm, he is a *Mushrik* who has committed major *Shirk* which casts him out of the religion of Islam altogether. We seek Allāh's protection against apostasy.

---

[1] Abu Dawud no. 3883, Ahmad 1:381 and Al-Hakim 4:418.

[2] At-Tirmithi no. 2072 and Ahmad 4:310, 311. This means that Allah will not protect him. Such a person will be left to the thing which he wears to protect or heal him, which will never be able to do so.

[3] Al-Bukhari no. 3005.

A sacrificial animal killed by such a person is unlawful to eat. But he who believes that they are only a means of healing, and that Allāh is the One Who extends benefit and causes harm, and that He makes such thing beneficial, then such a person is a *Mushrik* who commits lesser *Shirk*. For in reality these amulets are neither legal nor normal causing means of healing, but are only imagined to do so.

Some scholars have excluded amulets that contain Qur'anic Verses, and permitted them. They restricted the *Hadiths* in which the Prophet ﷺ forbade using amulets containing other than the Qur'an. But the right verdict is the Prophetic which is opposed by no other tradition that exempt one kind of amulet or another. Allowing amulets also leads to disrespecting the Qur'an.

A sacrificial animal which is killed by a person who wears an amulet containing Qur'an is lawful. That is because he only believes that the Qur'an is effectual, and this does not cast him out of the folds of Islam. Moreover, the Qur'an is the Speech of Allāh, the Exalted, and His Speech is one of His Attributes.

The Permanent Committee

Ruling on wearing Amulets

Does wearing an amulet with the Qur'an or other than that make a person a disbeliever?

Amulets that people wear fall into two categories:

1. Those that contain Qur'an
2. Those that contain other than the Qur'an

As for the first type, it is not permissible to wear them. This is the view of Ibn Mas'ud and Ibn 'Abbas, and it appears to be the view of Huthayfah, 'Uqbah bin 'Amr and Ibn 'Ukaym. It is also the view of a host of *Tabi'in*, among them are the companions of Ibn Mas'ud. It is a reported view of Ahmad

that is chosen by most of his followers, and the latter generations of them are firm on it. This view is based upon what is narrated by Imam Ahmad Abu Dawud and others that Ibn Mas'ud said that he heard Allāh's Messenger ﷺ saying:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ»

«*Verily, incantations amulets and Tiwalah are Shirk.*»[1]

Shaykh 'Abdur-Rahman bin Hasan Aal Ash-Shaykh, may Allāh have mercy upon him, said: "I say that this is correct due to three points that indicate it:

1. The generality of the proof without any restricting texts.

2. Closing off the means that would lead to wearing the things that are not the same.

3. While wearing such things, there is no doubt that one will carry it when using the bathroom, cleaning the private parts, etc."

The second view is that these are allowed. This is the view of 'Abdullah bin 'Amr bin Al-'As, and it is apparent from what is reported from 'A'ishah, may Allāh be pleased with her. It is also the view of Abu Ja'far Al-Baqir and Ahmad according to one narration from him. As for the *Hadith*:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ»

«*Verily, incantations, amulets and Tiwalah (spells) are Shirk.*»[2]

They consider it to refer only to the types that contain *Shirk*.

The Permanent Committee

---

[1] Abu Dawud no. 3883, Ahmad no. 1 :381 and Ibn Majah no. 3530.

[2] Abu Dawud no. 3883, Ahmad no. 1 :381 and Ibn Majah no. 3530.

Seeking Treatment from Witchcraft

Q There are some people who claim that they apply spiritual healing to patients. When I visited one of them, he said to me: "Write your name, and your mother's name, and come tomorrow." When I came to him the next day, he said: "You are suffering from such and such sickness, and your cure is such and such." One of them claimed that he used the Words of Allāh for healing. What do you think of those people? And what is the ruling on consulting them?

A It is obvious that he who applies this for healing deals with Jinn, and claims the knowledge of the unseen. It is not permissible to seek healing from nor to consult him. The Prophet ﷺ condemned this sort of people saying:

«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً»

«He who visits a fortuneteller and consults him, no prayer of his would be accepted for forty days.»[1]

It is authentically reported in many *Hadiths* that the Prophet ﷺ forbade visiting, consulting or believing soothsayers, fortunetellers or sorcerers. He ﷺ also said:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

«He who visits a seer and believes what he says, has certainly denied what was revealed to Muhammad (ﷺ).»[2]

Whoever lays claims to the knowledge of the unseen through geomancy,[3] or through asking a patient what is his name, or

---

[1] Muslim no. 2230 and Ahmad 4:68, 5:380.

[2] Abu Dawud no. 3904, At-Tirmithi no. 135, Ibn Majah no. 639 and Ahmad 2:408, 476.

[3] Geomancy, divination by means of a figure made by a handful of earth thrown down at random, or by figures of lines formed by a number of dots made at random. (The Random House Dictionary)

his mother's name is, or the names of his relatives, is a soothsayer, or a sorcerer, whom the Prophet ﷺ forbade consulting and believing.

Ibn Baz

Obscure Amulets

Q My respected Shaykh, I found a written piece of paper on the road, and wanted to remove it, so that people would not trample on it. I looked at it to know whether it contained Qur'an, so I could take it, I found the following text in it. Please explain it to me its meaning, and is it permissible or not? It reads:

(These words should be engraved on a gold ring, and smoked with incense, and amber, and worn in a state of perfect purity. Continue mentioning Allāh's Name after every *Salah* 1130 times for a week after *Fajr* prayer on first Friday of the month, and end it on Thursday, after *Isha'* prayer. Thereafter mention the two names after every obligatory prayer as many times as possible. This ritual has amazing secrets. It is an invaluable practice whose secrets you should never reveal to your own son nor anyone else, so that they may not be used improperly for harming the worshippers of Allāh.)

A Whatever is mentioned in the question is unlawful and should not be used in an amulet, nor is it lawful to follow the instructions mentioned in that paper, for it contains obscure engravings. It may contain polytheistic formulas, and because it contains illegitimate formula for remembrance for a designated period of time which is not endorsed by the Islamic law. It also mentions two unknown names. All of this is unlawful, and he who happens to wear such a thing should rid himself of it, and erase the engravings on the ring which should not be smoked with incense. He should repent to Allāh

from this thing. We ask Allāh to grant us safety and sound state of affairs, and may He exalt the mention of our Prophet Muhammad, his household, and his Companions.

The Permanent Committee

Seeking Treatment from Witchcraft and Ignorant People is not allowed

Q When a person suffers epilepsy, he goes to some Arab healers, who communicate with Jinn, and make weird movements. They give a patient amulets for a period of time, and say he is possessed, enchanted, or the like. Such healers treat the patient, and heal him, but they receive money in return. What is the ruling on such practices? And what is the ruling on seeking remedy by amulets containing Qur'anic Verses, then soaked in water for drinking?

A There is no harm in treating an epileptic, or possessed person with Qur'anic Verses and legitimate medical remedies, if the person who treats those patients is known to uphold a sound creed, and a committed believer. As for seeking help from those who claim the knowledge of the unseen, or who communicate with Jinn, or the charlatans who are ignorant and are unknown, and whose method of healing is obscure, it is not permissible to consult them, nor to seek remedy from them, because the Prophet ﷺ said:

«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً»

«He who visits a fortuneteller and consults him, no prayer of his would be accepted for forty days.»[1]

He also said:

«مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى

[1] Muslim no. 2230 and Ahmad 4:68, 5:380.

مُحَمَّدٍ ﷺ»

«He who visits a fortuneteller or a seer and believes him, has certainly denied what was revealed to Muhammad (ﷺ).»[1]

The other relevant *Hadith* signifies the prohibition of consulting soothsayers and diviners and believing them.

It is those who claim the knowledge of the unseen, and seek the help from Jinn, or whose behavior is indicative of this fact. It is those people whom the Prophet ﷺ described their work as the work of Satan, saying:

«هِيَ مِنْ عَمَلِ الشَّيْطَانِ»

«It (Nushrah) is a practice of Shaitan.»[2]

The scholars explained that the *Nushrah* is an incantation or amulet used in pre-Islamic ignorance to deactivate magic. Every remedy that is sought from diviners, soothsayers, or hoaxes falls under *Nushrah*.

Hence, it should be known that remedies for all ailments and epileptic fits, or the like, are only permissible when they are legally pursued through permissible means, such as reciting Qur'anic Verses and supplications on the patient, and blowing by the mouth on him. The Prophet ﷺ said:

«لَا بَأْسَ بِالرُّقَى مَالَمْ يَكُنْ شِرْكًا»

«There is no harm in seeking protection by such means, as long as they do not involve Shirk.»[3]

He also said:

«عِبَادَ اللهِ تَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ»

[1] Abu Dawud no. 3904, At-Tirmithi nos. 135, 639, Ahmad 2:408 and 476.

[2] Abu Dawud no. 3868.

[3] Muslim no. 2200.

«O worshippers of Allāh!, seek medical help, but never use an unlawful thing for remedy.»[1]

As for writing Verses and legal supplication with saffron in a clean plate, or clean paper, then to be washed for the patient to drink the washing, there is no harm in that. Many of the Pious Predecessors did so, as scholar Ibn Al-Qayyim, may Allāh grant him his mercy, asserted in his book *Zadul-Ma'ad* and other works, provided the one who does so is known to be a good practicing Muslim. It is Allāh Who grants success.

Ibn Baz

Seeking Remedy by the Qur'an

What is the ruling on seeking remedy by the Qur'an, supplications and amulets?

It is permissible to seek remedy by the Qur'an according to the following *Hadith* which is narrated by Abu Sa'id Al-Khudri, may Allāh be pleased with him, who said:

"A group of the Companions of the Prophet ﷺ went in a trip, and stopped by an Arab tribe whom they asked to accommodate them, but the people of that tribe refused. It so happened that the chief of that tribe was stung. His people tried their best to heal him but were unable to do so. They said to each other: 'Would that we seek help from those transients. They may have something.' They came to them, and said, 'O people, our chief is stung, and we tried our best to heal him to no avail. Can you do something about it.' One of the Companions said, 'Certainly, by Allāh I use incantations. But you refused to accommodate us when we asked you. I will not recite any incantations for him unless you promise us a reward.' They agreed to give them a herd of sheep. The man went to the chief, and recited *Surah Al-Fatihah* while spitting

[1] Abu Dawud no. 3874.

on him. The chief recovered as though his ties were undone, and began walking as if nothing happened to him." Abu Sa'id said: "They gave the reward which they promised them. Some of the Companions suggested that they should divide the sheep. But the person doing the incantations said, 'Do not do that until we go to the Messenger of Allāh ﷺ and report to him what had happened, and see what he will order us to do. When they came to the Messenger of Allāh ﷺ. He asked the man doing the incantations:

«وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ، ثُمَّ قَالَ: لَقَدْ أَصَبْتُمْ اقْتَسِمُوا وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا»

«How did you know that Surah Al-Fatihah could be used for incantation? You did the right thing. Divide the sheep among yourselves, and give me a share.»[1]

The *Hadith* signifies the legitimacy of seeking remedy by the Qur'an. As for the amulets that contain Qur'anic Verses, it is not permissible according to valid opinion of scholars. And it is Allāh who grants success. May He exalt the mention of our Prophet Muhammad, his household, and his Companions.

The Permanent Committee

The Books *Al-Hisn Al-Hasin*, *Hirz Al-Jawshan* and the like

Q Regarding incantations and talismans, if they are from the Qur'an, what is the ruling on them? And what is the ruling if I were to carry with me the book *Al-Hisn Al-Hasin* or the book *Hirz Al-Jawshan* or *As-Saba'ul-'Uqud As-Sulaymaniyah*? And is it true, as these books claim, that they are useful in protecting against the evil eye and envy etc.?

[1] Al-Bukhari no. 2276, Muslim no. 2201, Abu Dawud no. 3418 and At-Tirmithi nos. 2063, 2064.

They say that they contain nothing but Qur'anic Verses, such as *Al-Mu'awwithatain*[1] and *Ayat Al-Kursi*, so would it be beneficial simply to recite them, without carrying them?

A Incantations from the Qur'an and remembrance of Allāh are permitted, as is every incantation that does not contain *Shirk* [2] or any kind of sinful supplication. As for writing talismans and using them for protection, we have already given a clear verdict on this. And as for the books *Al-Hisn Al-Hasin, Hirz Al-Jawshan* and *As-Saba'ul-'Uqud*, their use for protection is not allowed. However, regarding the recitation of *Ayat Al-Kursi* before sleeping, it is beneficial, as is the recitation of 'Say: He is Allāh, One' [3] and *Al-Mu'awwithatain*.

The Permanent Committee

Praying in Mosques that contain Graves, and the Grave of the Prophet ﷺ in the *Masjid*

Q I am inquiring about the permissibility of performing prayer in a mosque in which there is a grave.

Some scholars say that it is not permissible to perform prayer in it. They say that if there is no other mosque in your town, perform your *Salah* in your home, which is better for you in terms of reward than to pray in that mosque.

While others say it is permissible to perform prayer in it, because the grave of the Messenger ﷺ as well as the graves of his two Companions, Abu Bakr and 'Umar are in his *Masjid*. I have no proof of either opinion. I sent this letter to you, to inquire about the truth, and the proof, because I live in the countryside in Senegal. We have one mosque in our

[1] *Al-Mu'awwithatain: Surah Al-Falaq* and *Surah An-Nas*.

[2] *Shirk*: Associating partners with Allāh.

[3] *Surah Al-Ikhlas*.

town, in which there are four graves, three of which are attached to the outside wall of the *Masjid* in the direction of *Qiblah* exactly. While the fourth is inside the *Masjid*.

First: It is not permissible to build mosques on graves, nor is it permissible to perform prayer in such a *Masjid*.

'A'ishah, may Allāh be pleased with her, said: "When the Prophet ﷺ was dying, he uncovered his face with a piece of cloth. Whenever he felt pain, he uncovered his face and said:

«لَعْنَةُ اللهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

«The curse of Allāh is upon Jews and Christians who turned the graves of their Prophets into praying place.»

He said that warning the Muslims against doing so. Had it not been for that, he would have ordered that his grave be raised above ground, but he was afraid it would be turned into a *Masjid*."[1]

Jundub bin 'Abdullah said: I heard the Prophet ﷺ saying five days before he died:

«إِنِّي أَبْرَأُ إِلَى اللهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللهَ قَدِ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَو كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَابَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، فَإِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ»

«I declare before Allāh to have taken no friend from you, for Allāh has taken me for a beloved, as He took Ibrahim as a beloved. Were I to take a friend from my Ummah, I would have taken Abu Bakr for a friend. Beware! Those who were before you used to turn the graves of their Prophets and pious

[1] Al-Bukhari no. 1330, Muslim no. 529, An-Nasa'i no. 704, Ahmad 5:204 and Al-Muwatta no. 85.

people into mosques. Beware! Never turn graves into mosques, for I forbid you doing so.»[1]

The Prophet ﷺ forbade building mosques on graves, and cursed those who do so. This signifies that building mosques on graves is a major sin. May Allāh protect us from it. That is why 'A'ishah, may Allāh be pleased with her, said in the above *Hadith*: "warning the Muslims against doing so. Had it not been for that, he would have ordered that his grave be raised above ground, but he was afraid it would be turned into a *Masjid*."

Second: If a mosque is built on a grave or graves, then it must be demolished, because it is founded on other than what Allāh has legalized. Retaining such *Masjid* and performing prayer in it is insisting in committing the sin of building it, and an excess in the religion in aggrandizing the one upon whose grave it was built. This would be conducive to *Shirk*. May Allāh protect us. Allāh, the Exalted, said:

﴿لَا تَغْلُوا۟ فِى دِينِكُمْ﴾

﴿*Do not go into extreme in your religion.*﴾[2]

And the Prophet ﷺ said:

«إِيَّاكُمْ وَالْغُلُوَّ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ»

«*Beware of excess, the people before you were destroyed by excess.*»[3]

But if a mosque is built with no grave in it, then later on, some one was buried in it, such mosque does not have to be demolished; rather, the grave should be dug out, and the corpse be taken out and buried in a graveyard with the Muslims. Burying people in *Masjid* is abominable deed which

---

[1] Muslim no. 532.

[2] *An-Nisa'* 4:171.

[3] Ahmad 1:347, Al-Hakim 1:466 and Ibn Majah no. 3029.

must be eliminated by removing the grave from the *Masjid*.

Third: The Prophetic *Masjid* was founded by the Prophet ﷺ himself based on piety and fear of Allāh, the Exalted, and with the pleasure of Allāh. The Prophet ﷺ was not buried in it after his death but he was buried in 'A'ishah's apartment, may Allāh be pleased with her. When Abu Bakr died, he was buried next to him in that apartment. Then later on when Umar died, may Allāh be pleased with him, he was buried next to them in the same apartment. The apartment itself was not included in the Prophet's *Masjid*. It was enclosed in the Prophet's *Masjid* after the era of the Well-Guided Caliphs, may Allāh be pleased with them.

Consequently, prayer in that *Masjid* is legal; rather, one prayer in it is better than a thousand prayer in any other *Masjid*, excluding the Sacred Mosque (Makkah) contrary to any other *Masjid* that was built on a grave or graves in which *Salah* is forbidden.

Fourth: You should not pray the obligatory prayer at home; rather, you should perform along with Muslim brothers of yours, even in the open. You should also try to establish a *Masjid* on what Allāh has made legal to perform in it your five daily prayers in application of the Islamic laws, and in keeping away from what Allāh has forbidden. It is Allāh who grants success. May He exalt the mention of our Prophet, Muhammad, his household, and his Companions.

The Permanent Committee

The Final Hour will come to pass when only Evil People will be on Earth

Q We often hear that the Final Hour will not come to pass until Islam prevails on earth. But we also hear that it will come to pass when there is no one who says *La ilahah illallāh*. How can we reconcile between the two statements?

A Both statements are correct. It is authentically reported that the Prophet ﷺ said that the Final Hour will not come to pass until 'Isa, son of Maryam, whom Allāh saved from evil, comes down on earth, kills the Pseudo Christ, and the swine, and breaks the cross. During his era, wealth will become in abundance. He will waive the *Jizyah*,[1] and accept from people only Islam or the sword. Allāh will abolish during his era, all religions except Islam. Prostration will be to Allāh alone.

This indicated clearly that Islam during 'Isa's time, may Allāh render him safe from every derogatory thing, will prevail on earth, with no other faith beside it. It is also authentically reported that the Final Hour will come to pass while only evil people are alive. Allāh, the Exalted, will send a pleasant breeze, after the death of 'Isa, may Allāh render him safe from every derogatory thing, after the sun rises from the west. This breeze will collect the soul of every believer, man or woman. After which there will remain alive only evil people upon whom the Final Hour will come to pass.

Ibn Baz

Was Isma'il buried in Al-Hatim?

Q It is reported in biography books that Isma'il, may Allāh exalt his mention, was buried in Al-Hatim, in Makkah. If this is true, how can it be permissible to pray in that place?

A The claim that Isma'il was buried in Al-Hatim is not true, and an unreliable statement. Allāh is the one who grants success.

The Permanent Committee

[1] *Jizyah*, the tax that is taken from the free non-Muslim subjects of a Muslim government; whereby they ratify the compact that ensures them protection.

The Purpose of including the Graves of the Messenger ﷺ and His two Companions in *Al-Masjid An-Nabawi*

Q It is known that it is not permissible to bury people in mosques, and that praying in a mosque containing a grave is not permissible. What is the purpose of including the graves of the Messenger ﷺ and His two Companions in *Al-Masjid An-Nabawi*?

A It is authentically reported that the Messenger of Allāh ﷺ said:

«لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

«The curse of Allāh is upon Jews and Christians who turned the graves of their Prophets into praying place.»[1]

It is also authentically reported that 'A'ishah mentioned that Umm Salamah, and Umm Habibah, both told the Messenger ﷺ about a church which they saw in Ethiopia, which contained pictures. The Prophet ﷺ said:

«أُولَئِكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ»

«Those people, whenever a pious man died among them, they built a praying place on his grave, and posted in them those pictures. Those are the most evil creatures in the sight of Allāh.»[2]

Jundub bin Abdullah Al-Bajali said: "I heard the Messenger of Allāh ﷺ saying:

«إِنَّ اللهَ قَدِ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَو كُنْتُ مُتَّخِذًا

[1] Al-Bukhari no. 1330, Muslim no. 529, An-Nasa'i no. 704, Ahmad 5: 204 and Al-Muwatta no. 85.

[2] Al-Bukhari nos. 427, 434, 1341, Muslim no. 528, An-Nasa'i no. 705 and Ahmad 6:51.

مِنْ أُمَّتِي خَلِيلًا، لَاتَّخَذْتُ أَبَابَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، فَإِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ»

«Allāh has taken me for a beloved, as he took Ibrahim for a beloved. Were I to take a friend from my Ummah, I would have taken Abu Bakr for a friend. Beware! Those who came before you used to take the graves of their prophets and pious people for praying places. Beware! Never take graves for mosques, for I forbid you doing so.»[1]

Muslim narrated that Jabir, may Allāh be pleased with him, reported that the Prophet ﷺ forbade plastering graves or sitting on them, or building chambers on them.[2] These authentic traditions all signify prohibition in taking graves for mosques. Those who do so are cursed.

These traditions also indicate the prohibition of erecting structures on graves, or building domes upon them, or plastering them. Doing so is considered as means of *Shirk*, and worshipping the people in those graves to the exclusion of Allāh.

This happened in the past and in the present. It is incumbent on Muslims wherever they happen to be to beware of what the Prophet ﷺ prohibited of constructing on graves, or building mosques and domes on them, plastering them and lighting them, or other things which the Prophet ﷺ forbade. They should not be deceived by what many people do, for a believer must seek the truth at all times, and uphold it wherever he finds it. The truth can be recognized by the proof from the Book and Sunnah, not by opinions or deeds of men.

Neither the Messenger of Allāh, nor his two Companions, may Allāh be pleased with them, were buried in the *Masjid*, rather,

[1] Muslim no. 532, Al-Hakim 2:550.

[2] Muslim no. 970.

they were buried in 'A'ishah's chamber. But when the *Masjid* was expanded during the reign of Al-Walid bin Abdul-Malik, the chamber was included in the *Masjid* towards the end of the first century. This is not to be considered as including a grave in the *Masjid* because neither the Messenger ﷺ nor his two Companions were transferred into the *Masjid*. It was only the chamber in which they were buried that was included in the *Masjid* for the sake of expansion.

Hence, no one should use this as a proof or an argument for the permissibility of erecting structures on graves, or building mosques on them or burying people in them, as indicated by the above mentioned authentic traditions that prohibit doing so. Moreover what Al-Walid did does not constitute an argument to be used against the established Sunnah of the Messenger of Allāh ﷺ. It is Allāh Who grants success.

Ibn Baz

The Meaning of: 'I would be his hearing with which he hears, and his sight with which he sees.'

Q What is the meaning of the statement made by Allāh, the Exalted, in the Sacred *Hadith*:

«وَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا؟»

«And if I love him, I will be his hearing with which he hears, and his sight with which he sees, and his hand with which he assaults, and his leg on which he walks.»

A When a Muslim fulfills his duties, and exerts efforts in performing supererogatory acts of obedience, and continues doing so, Allāh, the Exalted, will love him, and support him in everything he does. When he hears, Allāh helps him hear the best only, and accept only the truth and shun falsehood. And when he sees with his eyes or heart, he sees by

light from Allāh, thus to be guided by Allāh with penetrating insights, by the support and success from Allāh. He sees the truth as truth, and falsehood as falsehood. And when he assaults, he assaults with power from Allāh in support of the truth. And when he walks, his walking would be only in obedience to Allāh seeking knowledge, or fighting in the cause of Allāh.

In general, all his internal and external actions are accomplished by guidance and power from Allāh, the Exalted.

Thus, it is clear that there is no proof in the above *Hadith* of the indwelling or incarnation of Allāh in His creatures, or His union with any of them. This fact is also clarified by the statement which occurs at the end of the above *Hadith*, in which Allāh says:

«وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَ بِي لَأُعِيذَنَّهُ»

«*...and if he asks Me, I will give him; and if he seeks My protection I will protect him.*»[1]

In other versions, it is mentioned that Allāh, the Exalted, says:

«فَبِي يَسْمَعُ وَبِي يُبْصِرُ»

«*So by Me he hears, and by Me he sees*»[2] etc.

It is obvious that the opening statement of the *Hadith* indicates clearly that there are a supplicant and the supplicated, and protection seeker and a protector. This *Hadith* is similar to another Sacred *Hadith* in which Allāh, the Exalted, says:

«عَبْدِي مَرِضْتُ فَلَمْ تَعُدْنِي»

«*O my servants! I was sick but you did not visit Me.*»[3]

---

[1] Al-Bukhari no. 6502.

[2] See *Fathul-Bari* 11:418.

[3] Ahmad 2:404.

In each of these *Hadith*, the opening statement is explained by the concluding statements. Those who follow their whims, they adhere to allegorical texts and turn away from self-explanatory texts, and stray away from the right path. Allāh is the one who grants success. May Allāh exalt our Prophet Muhammad, his household, and Companions.

The Permanent Committee

The Recitation of *Al-Fatihah* on Graves

Q Is it permissible to recite *Al-Fatihah*, or any other parts of the Qur'an for a dead upon visiting his grave? And will this benefit him?

A It has been authentically reported that the Prophet ﷺ used to visit graves, and pray for the dead with supplications which he taught his Companions, and they learned them from him. Of such supplications:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُونَ، نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ»

«As-Salamu Alaikum, O people of this place, believers and Muslims, and we will - if Allāh wills - follow you. We ask Allāh safety for ourselves and yourselves.»[1]

It has never been authentically reported that the Prophet ﷺ recited a chapter from the Qur'an, or Verses, for dead people; although he used to frequent their graves. Were this to be legitimate, he would have done it and instructed his Companions to do it, out of desire for the reward and mercy to his *Ummah*, and out of fulfilling the duty of conveying the message to the *Ummah*. Allāh describes him saying:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ

[1] Muslim no. 975.

عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

﴿Surely, a Messenger has come to you from among yourselves, grievous to him is that you should fall into trouble; and he is desirous of your welfare; and compassionate and merciful to the believers.﴾[1]

Since he did not do that when there was a reason for him to do so, then it is a proof that this practice is illegitimate. His Companions, may Allāh be pleased with them, realized that, and followed his suite. They were content by supplicating for dead people when they visited their graves. It has never been authentically reported that they recited Qur'anic chapters for dead people. Hence, reciting the Qur'an is an innovation. It has been authentically reported that he said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«He who innovates in our affair a ritual which does not belong to it, it shall be rejected.»[2]

The Permanent Committee

Are Hinduism, Buddhism, and Sikhism religions?

Q There was a show on TV about the world of nature. This session was about India. In the introduction of the program, the host said: "Truly, India is called the land of religions. In it we find the Hinduism, Budhism, Sikhism, etc."

I want you to explain to me the following:

* Are the religions which the host mentioned true religions?

* Are they revealed and sent by Allāh?

[1] *At-Tawbah* 9:128.

[2] Al-Bukhari no. 2697 and Muslim no. 1718.

Anything people uphold and a way of worship is called a religion, even if it is false such as Hinduism, Buddhism, or atheism, Judaism, Christianity, or any other false religions. Allāh says in *Surah Al-Kafirun*:

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦﴾

﴿You have your religion and we have ours.﴾[1]

He called what the idolaters worship as a religion. But Islam is the only true religion. Allāh says:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾

﴿ Verily, the (true) religion with Allāh is Islam.﴾[2]

And He says:

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ۝٨٥﴾

﴿And he who seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be among the losers.﴾[3]

And Allāh says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

﴿This day, I have perfected your religion for you, and completed My favor upon you and have accepted for you Islam as religion.﴾[4]

Islam is to worship Allāh alone, obey His commands, refrain from whatever He forbids, do not cross the limits set by Him, and to believe everything Allāh and His Messenger said about

[1] *Al-Kafirun* 109:6.
[2] *Aal 'Imran* 3:19.
[3] *Aal 'Imran* 3:85.
[4] *Al-Ma'idah* 5:3.

what was and what will be in the future. None of the false religions is revealed, nor approved by Allāh. Rather, all of them are innovated. Islam is the religion of all the Messengers. It is only their laws that are different. Allāh says:

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴿To each of you we have assigned a law and methodology.﴾[1]

The Permanent Committee

Standing up to salute a Dead Ruler

Q When a ruler or a president dies, some government officials stand up in mourning of the deceased, and when an Arab head of state dies, some Muslim states close down businesses and lower their flags from the mast for days. Is this permissible, knowing that wailing the dead is not permissible, and what they do is worse than that?

A What some people do, standing up silent for a period of time to mourn martyrs or prominent figures or in honor of their souls, and lowering flags, are all abominable, and innvoations, that were not practiced during the lifetime of the Prophet ﷺ, nor his Companions, nor the Pious Predecessors. Neither do these things agree with the requirements of *Tawhid*, or the sincere magnifying of Allāh. Some ignorant Muslims pick these practices from the disbelievers emulating their horrible customs, and their exceeding the limits in revering their heads of states and prominent figures, dead or alive. The Prophet ﷺ forbade copying the disbelievers.

It is known that Islam regards the rights of its adherents such as supplicating in favor of the dead Muslims, giving charitable gifts on their behalf, remembering their good deeds, refraining

[1] *Al-Ma'idah* 5:48.

from mentioning their shortcomings, and many other manners. All of which are rights due upon the living Muslims towards their deceased brethren. Standing in silence saluting martyrs or dignitaries contradicts the fundamentals of Islam. May Allāh exalt the mention of our Prophet, his household, and his Companions.

The Permanent Committee

Charitable Gifts on behalf of the Deceased

Q What is the reward a deceased would receive when charitable donations are given on his behalf? Would such donations be added to his record of good deeds?

A Giving charitable donations on behalf of a deceased is legitimate, whether the donation is in money or kind, or by supplication in his favor. Abu Hurairah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

«When a son of Adam dies, his deeds seize to continue except for three things; charity with continuous effect, beneficial knowledge, or a pious son who supplicates in his favor.»[1]

The general meaning of this *Hadith* signifies that the reward of charity does reach the deceased. The Prophet ﷺ did not specify whether such charity was stated in the will of deceased or not. Therefore, this *Hadith* applies to both cases. While the word 'son' in the *Hadith* is not specific, for their are many authentic traditions that signify the legitimacy of supplication in favor of dead people. Just as the funeral prayer and supplication for them is legitimate while visiting graves. Hence,

[1] Muslim no. 1631, Abu Dawud no. 2880 and At-Tirmithi no. 1376.

it does not make a difference whether the charitable donation is given by a close or a distant relative of the deceased.

The Permanent Committee

Seeking Blessings from Graves

Q Is it permissible to stand or sit by a grave for supplication in favor of the deceased?

A The purpose of the legitimate visitation to graves is to get a lesson, remember death and heed, not for seeking blessings from the buried. When one enters a cemetery, he should greet the dead saying:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُونَ، نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ»

«As-Salamu Alaikum, O people of this place, believers and Muslims, and we will - if Allāh wills - follow you. We ask Allāh safety for ourselves and yourselves.»[1]

One may also recite other supplication in favor of the dead that are recommended by the Prophet ﷺ. But he should not ask the dead people to fulfill his needs, seek relief or benefit from them.

Supplication is an act of worship which must be dedicated to Allāh alone. There is no harm, however, in standing or sitting by the grave while supplicating, but not for seeking blessings or taking rest. Graveyards are not resting places or residential areas for people to sit in. It is legitimate to stand by the grave right after burial to supplicate in favor of the buried asking Allāh to confirm him and forgive him. It is authentically reported that whenever the Prophet ﷺ buried a dead, he would stand by his grave and say:

[1] Muslim no. 975.

«اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوا لَهُ التَّثْبِيتَ فَإِنَّهُ الْآنَ يُسْأَلُ»

«Ask Allāh's forgiveness for your brother, and ask Him to make him give firm answers, for right now he is being questioned.»[1]

The Permanent Committee

Figurines as Decorations

Q What is the ruling on decorating homes with figurines that are not kept in houses for the purpose of worship?

A It is not permissible to post pictures, nor keep taxidermy or stuffed animals in homes or offices as implied by the authentic traditions of the Prophet ﷺ that indicate the prohibition of posting pictures or keeping statues or figurines in homes or elsewhere. Displaying figurines and posting images are conducive to *Shirk*, and imitating the enemies of Allāh, and competing with Allāh in terms of creation. Stuffed animals are also a waste of money, and a pretext of posting or keeping statues. The perfect Islamic law leaves no excuse for means which leads to *Shirk* or sinful practices.

The Permanent Committee

Swearing by the Prophet ﷺ

Q Some people swear by the Prophet ﷺ, or by their children unintentionally, for their tongues are used to this habit. Are they going to he held accountable for that?

A It is not permissible for anyone to swear by the Prophet ﷺ or any other creature. It is from the prohibited polytheistic practices. The Prophet ﷺ said:

«مَنْ كَانَ حَالِفًا فَلَا يَحْلِفْ إِلَّا بِاللهِ أَوْ لِيَصْمُتْ»

[1] Abu Dawud no. 3221, Al-Hakim 1:370 and Al-Bayhaqi 4:56.

«He who has to take on oath, let him swear by Allāh or keep silent.»[1]

He also said:

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

«He who swears by other than Allāh, commits an act of disbelief or Shirk.»[2]

There are other traditions also to that effect.

Imam 'Abdul-Barr, may Allāh grant him mercy, reported that the people of knowledge are unanimously agreed that swearing by other than Allāh is not permissible. The Muslims should beware of doing so, and should repent to Allāh from swearing by other than Allāh. One should also repent from all other sins which he did in the past, adhere to the truth in expectation of the generous reward which Allāh has, and out of fear of His anger and punishment. It is Allāh Who grants success.

The Permanent Committee

Should We believe that Medical Doctors know what is in the Wombs

Q Under question and answer column in a certain magazine, they alleged that it is man who decides the gender of the fetus. Is there anyone other than Allāh who knows the unseen? What is the ruling on this issue?

A First of all, it is Allāh alone Who fashions the fetus in the wombs the way He wishes. He either makes it female or male, perfect or deformed, and so on. No one else other than Allāh can do that. He says:

---

[1] Al-Bukhari no. 2679 and Muslim no. 1646.

[2] Abu Dawud no. 3251 and At-Tirmithi no. 1535.

﴿هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾﴾

﴿*It is He Who fashions you in the wombs as He wills. There is no true God except He, the Mighty, the Wise.*﴾[1]

And He says:

﴿لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾

﴿*To Allāh belongs dominion of the heavens and the earth. He creates what He wills. He gives females to whoever He wills and males to whoever He wills. Or He gives them twins of males and females, and makes whoever He wills barren. He is the Knower, the Powerful.*﴾[2]

Allāh, the Exalted, is the only Proprietor of the heaven and the earth. It is up to Him to create whatever He wills, and fashions the fetus in the womb as he likes, it be male or female, perfect or deformed, beautiful or ugly, or any other fetal conditions. He is alone, not a partner nor anyone else, Who does so.

A claim that a husband, a doctor, or a philosopher can decide the sex of the fetus is groundless. All the husband can do is to wait for his wife's fertility period to have intercourse with her, for the hope of pregnancy. He may have what he wants fulfilled by the decree of Allāh. Pregnancy may not take place for one reason or another, or due to a blockage in the fallopian tubes or infertility. Or it may be that Allāh wants to test the endurance of his slaves.

This means that material means themselves have no effect on the case; rather they work by the Will of Allāh.

---

[1] *Aal 'Imran* 3:6.

[2] *Ash-Shura* 42:49-50.

Fertilization is a thing belonging to the universal Will of Allāh, and the human can only do the action with the Will of Allāh. As for the disposal of the affairs, the formation, and the arranging of the causes, all are restricted to Allāh alone. He who contemplates the conditions of people, their claims and lies out of ignorance and excessive estimation of modern sciences, surely exceeds the limits in trusting the material means. He who evaluates the matters properly will be able to distinguish between what is restricted to Allāh alone, and those which Allāh allowed the creature to do through His Decree.

The Permanent Committee

The Number of Messengers and Prophets

Q What is the number of the Prophets and Messengers? And if we do not believe in some of them because we do not know them, does this constitute disbelief on our part? How many Books did Allāh reveal?

A It has been mentioned in a number of Prophetic traditions that the number of Prophets is 124,000, among whom were 313 Messengers. It is also reported that there were 8,000 Prophets. Such traditions are mentioned in the book of Ibn Kathir, *Tafsir Al-Qur'an Al-Athim*, at the end of *Surah An-Nisa'*, where Allāh says:

﴿وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ﴾

﴿...and Messengers we did not mention to you.﴾[1]

The traditions under this subject, although they are numerous, are not all authentic. It is better in this case not to speculate their number.

It is the duty of the Muslims to believe in those whom Allāh and His Messenger ﷺ mentioned by name in particular, and to

[1] *An-Nisa'* 4:164.

believe in all of the rest of them in general. Allāh has condemned Jews for making distinction between some Prophets and others. He describes them saying:

﴿وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ﴾

﴿And they say, "We believe in some and disbelieve in others."﴾[1]

We believe in every Prophet and every Messenger Allāh sent in a certain period of time; but we also believe that his laws were applicable for his own people and time.

As for the number of the revealed Books, it is mentioned in a long *Hadith* which is reported by Abu Tharr who said that there were 104 Books. Ibn Kathir quoted it in his commentary on the above mentioned Verse. Only Allāh knows how authentic are such traditions. Allāh mentions by name the Tawrah, the Injil, Az-Zabur, the Suhuf of Ibrahim and Musa. Therefore we believe in them and believe there are many Books of Allāh which we do not know, but it is sufficient for us to believe in them in general.

Ibn Jibreen

The Ruling on the Celebration of the Prophet's Birthday: *Al-Milad*

Q Is it lawful for the Muslims to celebrate like *'Eid*, the remembrance of the Prophetic biography on the 12th night of Rabi' Al-Awwal in the *Masjid*, on the occasion of the Prophet's birthday without interrupting the work of that day? We have differed over the topic. It was said it is a good innovation, and others said it is a bad innovation.

A It is not permissible for the Muslims to celebrate the birthday of Prophet ﷺ on the 12th night from Rabi' Al-

[1] *An-Nisa'* 4:150.

Awwal or any other time. Because the celebration of the *Milad* is an innovation in the religion. The Prophet ﷺ never celebrated his birthday in his lifetime, and he was the one who brought us this religion, and the one who conveyed the laws to us. He never ordered anyone to do that, neither did the Well-Guided Caliphs after him nor his Companions nor those who faithfully followed them during the virtuous generations. So it is known that it is an innovation about which the Prophet ﷺ said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«Whoever innovates in this matter of ours, that which is not from it, shall have it rejected.»[1]

Its authenticity is agreed upon, and in one of the versions recorded by Muslim, as well as one that Al-Bukhari mentioned without a complete chain - yet in a manner that indicated his approval:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«He who does a deed which is not from this matter of ours (religion), it shall be rejected.»[2]

Milad is not something that the Prophet ﷺ ordered, rather it was introduced into the religion by people of the later generations, thus it is rejected. The Prophet ﷺ used to say in his Friday *Khutbah*:

«فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»

«The best of speech is the Book of Allāh, and the best of guidance is the guidance of Muhammad (ﷺ), and newly invented matters are misguidance.»[3]

[1] Muslim no. 1718.

[2] Muslim no. 1718.

[3] Muslim no. 867 and Ibn Majah no. 45.

An-Nasa'i included in his narration:

«وَكُلُّ ضَلَالَةٍ فِي النَّارِ»

«*and every misguidance is in the Fire.*»[1]

The celebration of *Milad* should be replaced with studying in mosques and schools the events associated to his birth from his *Seerah* (biography) during the ignorance era and in Islam. There is no need to celebrate his birthday, which is not legislated by Allāh, nor by His Prophet, and has no legal proof.

Ibn Baz

Taking Money for Reciting the Qur'an is not Permissible, while it is Allowed for Teaching it

Some of those who memorize the Qur'an in Morocco, earn their living by reciting it. Whenever there is a banquet they attend to read the Qur'an without contemplating its meaning nor respecting its recitation. They attend such parties only to collect money and charitable gifts from people who seek their blessing. After collecting these gifts, they divide it amongst themselves while poor people do not receive anything from it.

What is the ruling of Islamic law on this charity which they collect and divide amongst themselves, and the recitation which they use? I read that the Prophet ﷺ said:

«مَنِ اسْتَعْمَلَ الْقُرْآنَ مِنْ أَجْلِ التَّكَسُّبِ سَيَأْتِي يَوْمَ الْقِيَامَةِ وَوَجْهُهُ عَظْمٌ»

«*He who uses the Qur'an to earn his living, will come on the Day of Resurrection with bony face.*»

i.e., no flesh on it. Is this *Hadith* authentic? And What is the meaning of the following Verse:

[1] An-Nasa'i no.1579.

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

﴿Say, "I do not ask you for a reward."﴾?[1]

First, the recitation of the Qur'an is a sheer ritual, and a means of seeking nearness to Allāh. The Muslim is supposed to fulfill these rituals for the sake of Allāh, and His reward. One should not expect a reward nor appreciation from fellow humans.

It was never reported that the Pious Predecessors hired someone to read Qur'an in their parties. Nor was it reported that the scholars ordered or even permitted it. Nor was it reported that one of them charged money for reciting the Qur'an neither in joyful occasion nor otherwise. Rather, they read the Book of Allāh being desirous of what He has prepared for them.

The Prophet ﷺ ordered the reader of the Qur'an to ask Allāh by it, and warned him against begging. At-Tirmithi narrated in his *Sunan* that 'Imran bin Husain passed by a preacher, who after he finished preaching started begging. 'Imran said: I heard the Prophet ﷺ say:

«مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللهَ بِهِ، فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَءُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ»

«Whoever recites the Qur'an should petition Allāh by it, for there will come a people who will recite the Qur'an and then ask the people (for money for it).»[2]

As for taking money for teaching it, or reading it for healing or for the purpose of benefiting others is permissible according to authentic *Hadiths*. Of such is the *Hadith* of Abu Sa'id when he took a herd of sheep for healing somebody by reciting *Surah Al-Fatihah*. And the *Hadith* of Sahl when the Prophet ﷺ

[1] *Sad* 38:86.

[2] At-Tirmithi no. 2917 and Ahmad 4:432.

married a man to a woman and considered her dowry teaching her the Qur'anic chapters the man memorized.

Therefore, he who charges money for reciting the Qur'an, or hires people to do so, opposes the consensus of the Pious Predecessors, may Allāh grant them mercy.

Second: The Qur'an is the Speech of Allāh, its superiority over the human's speech is like the superiority of Allāh over His creatures. It is the best formula of remembrance. He who recites it must observe its recitation's etiquette, that is to listen quietly, and contemplate its meaning, and not to disturb the listeners. Allāh, the Exalted says:

﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾﴾

﴿When the Qur'an is being read, listen and keep silent that you may be granted mercy. And remember your Lord in your mind with humility and fear, not with loud voice in the morning and evening, and be not of the heedless.﴾[1]

Third: People are of different levels of minds and understanding. Every responsible Muslim must know what is necessary in the religion and the Islamic rulings according to the ability to understand, and time availability, for himself to apply and to teach others. The very first thing one must understand and care for is the Book of Allāh. Whatever he does not understand from it, he should seek the help of Allāh, then consult the scholars, for Allāh does not overburden a slave beyond his capacity.

Being unable to understand the Qur'an after trying his best, he should not stop from reading it, for then there would no blame on him. The Prophet ﷺ said:

---

[1] *Al-A'raf* 7 :204-205.

«الْمَاهِرُ فِي الْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ»

«He who is expert in reciting the Qur'an will be in the company of honorable, obedient angels, while he who reads the Qur'an with difficulty shall have double reward.»[1]

Fourth: It is permissible for a poor person to take from charity that which suffices him and his dependents, but if he is charging money for reading the Qur'an, or for preaching, or giving such monies for the hope of receiving blessings, or for asking them to supplicate for him is not permissible. This was not the practice of the Muslims during the first three generations for whom the Prophet ﷺ vouched for their merits and excellence.

Fifth: The meaning of:

﴿قُل مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

﴿Say: "I do not ask you a reward."﴾[2]

Allāh, the Exalted, commanded His Messenger Muhammad ﷺ to tell his people that he is not seeking rewards or money for conveying to them what was revealed to him from his Lord, and his calling them to worship Allāh alone, and the rest of Islamic laws. Rather, he was commissioned with the role of delivering and clarifying the obeying of his Lord, seeking His pleasure, and expecting reward from Him alone.

Thus to eliminate from the minds of the polytheists the suspicion that the Prophet ﷺ called them to follow him coveting for wealth or position, he clarified that he invited them to the truth purely for the sake of Allāh.

This was the case of all the Messengers, may Allāh exalt their

[1] Muslim no. 798, Ibn Majah no. 3779 and Ahmad 6:98, 170, 266.

[2] *Al-Furqan* 25:57.

mention. They never asked for reward from people for preaching them.

As for warning against earning living by the Qur'an, it is already mentioned in the first paragraph of the answer.

And as for the question about the punishment for doing so, such a person will come on the Day of Resurrection without flesh on his face. This is certainly a severe threat served to anyone who begs for no valid reason, whether by reading the Qur'an or otherwise. 'Abdullah bin 'Umar reported that the Prophet ﷺ said:

«لَاتَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى اللهَ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ»

«One of you would keep begging until he meets Allāh, without a piece of flesh on his face.»[1]

In another version he said:

«مَايَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ وَلَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ»

«One would keep begging so that on the Day of Resurrection he would come without a piece of flesh on his face.»[2]

Abu Hurairah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ»

«Whoever asks (begs) from people to increase his wealth, he in fact would be asking for live coal. So let him take more fire or less.»[3]

So whoever asks people by the Qur'an, the *Hadith* of 'Imran

[1] Muslim no. 1040 and Ahmad 2:15,88.

[2] Al-Bukhari no. 1474 and Muslim no. 1040.

[3] Muslim no. 1041, Ibn Majah no. 1838 and Ahmad 2:231.

bin Husain applies to him if he is poor. But if he is rich then all the threatening of the above-mentioned *Hadith* applies to him. As for the wording of the *Hadith* which you quoted in your question, we do not recognize its authenticity. And Allāh knows best.

The Permanent Committee

Did the Messenger ﷺ commission 'Ali as a Caliph?

Q What is the ruling on people who allege that the Messenger ﷺ recommended Ali for caliphate? And they say that the Companions, may Allāh be pleased with them, plotted against him?

A This allegation is not known to be made by any Muslim sects other than the Shiites. It is false and baseless report. On the contrary, there are many proofs indicating that the caliph after the Prophet ﷺ was Abu Bakr As-Siddiq, may Allāh be pleased with him and with the rest of the Prophet's Companions.

Although the Prophet ﷺ did not explicitly declare, or stipulate it, yet he issued orders to that effect. He ordered Abu Bakr to lead prayer during the day of sickness. And when the issue of caliphate was mentioned in his presence, he emphasized:

«يَأْبَى اللهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ»

«Allāh and the believers disapprove of anyone other than Abu Bakr.»[1]

It was for this reason the Companions including Ali, may Allāh be pleased with them, gave Abu Bakr their pledge of loyalty after the death of the Prophet ﷺ. They all unanimously agreed that Abu Bakr was their best. It is also authentically reported that 'Abdullah bin Umar, may Allāh be pleased with them,

[1] Al-Bukhari no. 7217.

said that the Companions used to say during the lifetime of the Prophet ﷺ: "The best of this *Ummah* after its Prophet, is Abu Bakr then 'Umar then 'Uthman,"[1] and the Prophet ﷺ approved of that. It is also authentically reported that 'Ali, may Allāh be pleased with him, used to say: "The best of this *Ummah* after its Prophet is Abu Bakr, then 'Umar."[2] He also said: "Anyone who prefers me to them I shall flog him being considered as a slanderer."

'Ali never claimed that he was the best of the *Ummah*, nor did he claim that the Messenger ﷺ recommended him for the office of caliphate, nor did he assert that the Companions, may Allāh be pleased with them, plundered his right. When Fatimah, may Allāh be pleased with her, died, 'Ali gave his pledge to Abu Bakr for the second time to emphasize his first pledge. He also wanted to prove to people that he was with the assembly of Muslims, and had no grudge for Abu Bakr, may Allāh be pleased with them all.

When 'Umar was stabbed, he left the decision of appointing his successor, to six of the ten Companions whom the Prophet ﷺ testified that they will be admitted into Paradise, and 'Ali was one of them. He did not object 'Umar's arrangement during the latter's life nor after his death, nor did he claim that he was the most deserving of them all.

How then could anyone dare to forge a lie against the Messenger of Allāh ﷺ alleging that the Prophet ﷺ recommended Ali for the office of Caliphate? When neither 'Ali claimed nor any Companion claimed it on his behalf. Rather the Companions were at unison on the validity of the caliphate of Abu Bakr and 'Umar, and 'Uthman. 'Ali recognized this and participated with them in *Jihad*, consultation and other duties. Then the Muslims were also in unison over which the Companions were in unison.

[1] Al-Bukhari no. 3655.

[2] Al-Bukhari no. 3671.

Hence, it is not permissible after this for any person, or any sect, be it Shiites or otherwise, to claim that Ali was recommended for the office, and that caliphate of those who preceded him was false. Neither is it permissible for anyone to say that the Companions plundered Ali's right. Such a statement is most false, and constitutes evil suspicion and ill thinking of the Companions of the Messenger of Allāh including 'Ali. May Allāh be pleased with them all.

Allāh has exonerated the *Ummah* of Muhammad ﷺ and guarded it against being in unison over falsehood. It is authentically reported that the Messenger of Allāh ﷺ said in numerous traditions:

«لَاتَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ»

«A group from My Ummah shall remain adhering to the truth, victorious.»[1]

It is impossible that the best and the most honorable generations of this *Ummah* be at unison on falsehood, that is, the caliphate of Abu Bakr, 'Umar and 'Uthman. No one who believes in Allāh and the Final, would make such allegation, nor would make it a person who possesses minimal understanding of Islam.

Ibn Baz

No Praying in Graveyards

Q I argued with some of those who deem as lawful praying in cemeteries, and in the mosque which contains a grave, or graves. I defeated them by using the clear and authentic proofs. But they said: "Where did 'A'ishah pray after the Prophet died? And was his grave in the house or outside?" They also said: "How could the

[1] At-Tirmithi no. 2192 and Ibn Majah no. 6.

Prophet ﷺ with Companions pray in *Al-Masjid Al-Haram* where Hajar, the wife of Ibrahim, and other Prophets were buried?" Is it true that 'A'ishah, may Allāh be pleased with her, prayed in her room after the death of the Prophet ﷺ, and the fact that the graves of Hajar and Ibrahim and other Prophets are in *Al-Masjid Al-Haram*?

It is authentically reported in Al-Bukhari and Muslim that 'A'ishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said in his death sickness:

«لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

«The curse of Allāh is upon Jews and Christians who turned the graves of their Prophets into praying place.»[1]

'A'ishah, may Allāh be pleased with her, said: "He was warning against what they do. Had it not been for that he would have raised his grave, but he hated it to be taken as a mosque." In another version: "But it was feared that it would be taken as mosque." And in the narration of Bukhari: "But I fear that it would be taken for a mosque."[2]

With this we know that it is not permissible to pray in mosques that include graves, and building them is unlawful. As for the inquirer's question, "Where did 'A'ishah pray after the Prophet ﷺ was buried in her room, or whether his grave is inside or outside her house?" The answer is that 'A'ishah was of those who narrated the traditions that signify the prohibition of taking graves for mosques. This indeed reflects the wisdom of Allāh, the Exalted. Hence we know that she did not pray in the room which contained the graves. Had she prayed in it, she would have opposed those traditions that she reported, and that would not befit her. As to whether Hajar or some Prophets are buried in *Al-Masjid Al-Haram*, we do not

[1] Al-Bukhari no. 1330 and Muslim no. 531.

[2] Al-Bukhari no. 1330.

know any proof of this assertion.

The Permanent Committee

Did the Prophet ﷺ meet the Jinn?

Q Is it authentically reported that the Prophet ﷺ met the Jinn?

A Yes, it is authentically reported that the Prophet ﷺ told this to his Companions and showed them their tracks. Read what Ibn Katheer wrote in his *Tafsir* in his comment on *Surah Al-Ahqaf*:

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ﴾

﴿And remember when We sent to you a party of the Jinn to listen to the recitation of the Qur'an.﴾[1]

In *Surah Ar-Rahman* and *Surah Al-Jinn*, you will find the answer in detail.

The Permanent Committee

Iblis lives among Us till this Day

Q Is *Iblis* - may Allāh curse him - still alive? Or did he die? Do the Jinn bury their dead like humans?

A Allāh mentions in the Qur'an that *Iblis* (Satan) asked Allāh for respite, and Allāh has given to him. Allāh quotes *Iblis*' request saying:

﴿قَالَ رَبِّ فَأَنظِرْنِى إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٣٨﴾﴾

﴿O Allāh keep me alive until the day they will be resurrected. Allāh said, "Verily you are of those who will

[1] *Al-Ahqaf* 46 :29

until the known Day."﴾[1]

Therefore, he will live until the known Day, which is the Final Day when he will die.

As for the Jinn, they are spirits that do not need bodies, and they die too and are buried accordingly. We do not know how they look, how they die, nor how they are buried. They are not like humans. Allāh knows best.

Ibn Jibreen

What is Sorcery

Q Is sorcery real?

A Yes it is real. The sorcerers worship devils and obey them, and the latter help them accomplish what they want. Allāh has given the devils the ability to do strange things.

Ibn Jibreen

Tawassul[2] to Allāh through Pious People

Q Is it permissible for a Muslim to seek nearness to Allāh through Prophets and pious people? I have read an opinion of some scholars that there is no harm in *Tawassul* through to Allāh. And I read contradicting opinions by other scholars. What is the ruling of Islamic law on this issue?

A *Al-Waliy* is he who believes in Allāh and fears him by fulfilling his commands and refraining from his prohibitions. Allāh says:

[1] *Al-Hijr* 15:36-38.

[2] *Tawassul*, gaining access to, or a means of nearness.

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾﴾

﴿Verily, the Awliya' of Allāh shall have no fear, nor shall they grieve. Those who believed and used to fear Allāh much.﴾[1]

Tawassul or seeking nearness to Allāh through *Awliya'* is of different kinds:

First: when someone requests a living *Waliy* to supplicate Allāh to make his provisions ample or to heal him or to ask him to guide him to the right path. All of which is permissible just as some Companions requested the Prophet ﷺ to supplicate Allāh for rain, and he did so, and Allāh responded to his supplications, and they were rained. Under this kind to the case when the Companions of the Prophet ﷺ requested Al-'Abbas during the caliphate of 'Umar asking him to supplicate Allāh for rain, which he did, and the Companions were saying: "*Aameen.*" Such took place during the lifetime of the Prophet ﷺ and after his death. It is also permissible for a Muslim to request his Muslim brother to supplicate Allāh on his behalf, to receive a benefit or waive a harm.

Second: is to call on Allāh, beseeching Him through the love which he holds for his Prophets ﷺ and obedients to him, and through the love which he holds for the *Awliya'* of Allāh, by saying: "O Allāh! I ask You by the love which I hold for Your Prophet, and by following him and by the love which I hold for the *Awliya'* of Allāh, give me this or that." This is permissible because it is a form of *Tawassul* from the slave to his Lord through his good deeds; just as the case of three people who were trapped in a cave by a rock which blocked the caves mouth, and they begged Allāh to relieve them, making *Tawassul* through their good deeds.

---

[1] *Yunus* 10:62-63.

Third: to ask Allāh by the homage and prestige of His Prophet, or any of His *Awliya'*, saying: "O Allāh! I ask You by the prestige of Your Prophet or the prestige of Al-Husain," for instance. Such is not permissible, for although the prestige of the *Awliya'* of Allāh is great, particularly the prestige of our beloved Prophet Muhammad ﷺ, but it is neither legitimate nor normal means for Allāh's response to supplication. It is for this reason the Companions refrained from making *Tawassul* through the prestige of the Messenger of Allāh ﷺ, when they needed rain, rather they sought it by the supplication of his uncle Al-Abbas, even though the prestige and the honor of the Prophet ﷺ is above anyone else's. It was never known that the Companions may Allāh be pleased with them, made *Tawassul* through the Prophet ﷺ after his death, bearing in mind that they were the best of generations who recognized the right of the Messenger of Allāh ﷺ best and loved him most.

Fourth: is when the slave asks Allāh to fulfill his needs, adjuring Allāh by His *Wali*, Prophet, or by the right of his Prophet and *Awliya'* such as saying: "O Allāh! I ask You, by Your *Wali* so-and-so, or by the right of Your Prophet ﷺ." It is not permissible to demand something from a creature through swearing by other creatures. Likewise there is no right for a creature to demand from Allāh swearing by His creatures. This is the fact which is supported by evidences with which the Islamic creed is safeguarded, and with which the gates to *Shirk* are blocked.

The Permanent Committee

The Ruling of the Statement: "Whenever Health Care increases, Death Rate decreases."

Q I have read in an article published in a magazine the following statement: "There is no doubt - as previously explained - that the better the medical care becomes, the lower the death cases become, and the population

increases."

Although medical care is an effective cause for physical health, and disease resistance, but it does not interfere with the limited man's life span whose term is restricted to Allāh Who says:

﴿فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾﴾

﴿And when their term comes to an end, neither can they delay it nor can they advance it for an hour (or a moment).﴾[1]

Hence, I would like to know whether medical care does extend life span as the writer of the article claims. If what he claims is not true as proven by the Verse above, then please clarify.

Allāh has already foreordained the cause-and-effect principle for His creatures by making one thing the result of another, such as procreation being the result of intercourse and the growth of crops the result of planting seeds in the earth and watering them, and burning as the result of fire, and soaking or wetting by water and other such causes and effects. Allāh, the Most High, says:

﴿وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ﴾

﴿We made from water every living thing.﴾[2]

and He says:

﴿وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّٰتٍ أَلْفَافًا ﴿١٦﴾﴾

﴿And We have sent down from the rain clouds water in abundance, that We may produce therewith corn and vegetation and gardens of thick growth.﴾[3]

[1] *Al-A'raf* 7:34.

[2] *Al-Anbiya'* 21:30.

[3] *An-Naba'* 78:14-16.

And He says:

﴿وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَـٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّـٰتٍ وَحَبَّ ٱلْحَصِيدِ ﴿٩﴾ وَٱلنَّخْلَ بَاسِقَـٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ﴿١١﴾﴾

﴿And We send down from the sky blessed water, then We produce therewith gardens and grain for harvests and tall date palms, with ranged clusters, a provision for (Allāh's) slaves, and We give life therewith to a dead land. Thus will be the resurrection of the dead.﴾[1]

And He says:

﴿وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَـٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾﴾

﴿And He caused rain to descend on you from the heaven, to clean you thereby and to remove from you the Rijz (whispering, evil suggestions etc.) of Satan and to strengthen your hearts, and make your feet firm thereby.﴾[2]

These Verses and their like mention physical causes along with physical and immaterial effects which Allāh has bound together, making the former a cause of the latter. All of these are from Allāh's creation, by virtue of His Decree and Predestination. Here immaterial things result from them although He is Able to create such results without causes. It is His Way, however, to create the former from the latter - the wisdom of which is known only to Him. He, the Most High says:

﴿كِتَـٰبٌ أُحْكِمَتْ ءَايَـٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَ

[1] *Qaf* 50:9-11.

[2] *Al-Anfal* 8:11.

إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ ۖ وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

(This is) a Book, the Verses of which are perfected (in every sphere of knowledge etc.) and then explained in detail by One Who is Most Wise and Well-acquainted (with all things), (saying:) "Worship none but Allāh. Verily, I (Muhammad ﷺ) am from Him unto you and a bringer of glad tidings." And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).[1]

His Prophet Hud, upon him be peace, preached to his people:

وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾

And O my people! Ask forgiveness of your Lord, and then turn to Him (in repentance): He will send you (from) the sky abundant rain, and add strength to your strength: so do not turn away as Mujrimun (i.e. criminals, disbelievers in the Oneness of Allāh).[2]

And He says, concerning His Prophet Nuh, upon him be peace, and his preaching to his people:

يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُمْ

[1] *Hud* 11:1-3.

[2] *Hud* 11:52.

مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾﴾

﴿O my people! Verily, I am a plain warner to you that you should worship Allāh (Alone), fear Him and obey me. He will forgive you your sins and give you a respite to an appointed term. Verily, the term of Allāh, when it comes, cannot be delayed, if you but knew.﴾[1]

And He, the Most High says, concerning His Messengers (may peace and blessing be upon them all) and their preaching to their peoples that they said:

﴿قَالَتْ رُسُلُهُمْ أَفِى ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ﴾

﴿Their Messengers said: Is there a doubt about Allāh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allāh), that He may forgive you your sins and give you respite for a term appointed.﴾[2]

Allāh, the Most High also mentions that a number of the hypocrites said about their brothers who were killed in the battle of Uhud:

﴿لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟﴾

﴿If they had stayed with us, they would not have died or been killed.﴾[3]

So He, the Most High commanded His Messenger Muhammad ﷺ to say to them:

﴿لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ﴾

---

[1] *Nuh* 71:2-4.

[2] *Ibrahim* 14:10.

[3] *Aal 'Imran* 3:156.

﴿Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death.﴾[1]

So He has made it clear that the taking of life is guaranteed, and that the death would occur by virtue of that decree, not before its time, nor without a cause.

It is also authentically reported that the Prophet ﷺ said:

«مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ»

«Whoever would like that his means of sustenance be expanded for him or that his age be extended, then he should maintain the womb (family ties).»[2]

Based upon this, (we may say that) "medical care is an effective cause for physical health and disease resistance", as the questioner said, but by Allāh's Permission and within His Knowledge. He made that care a cause that produced an effect, and He organized its effects by virtue of His Command and His Decree in accordance with His Knowledge.

So it is clear from this that the causes are a factor in the effects, since Allāh has made for them a cause, and since He, the Most High has commanded us to undertake the necessary measures in the hope that Allāh will arrange the desired effects, not for their own sake nor because of any independent influence on the results, but because Allāh has given them an influence. And if Allāh had wished to deprive them of their intrinsic qualities, He would do so, such as when He deprived the fire of its attribute (of heat) and so it did not burn His Friend, Ibrahim, upon him be peace, instead, it was cold and safe for him; and His removing the flow and ability to drown from the sea, so that Musa, upon him be peace, and his people were able to pass in security and safety. Yet He returned those

[1] *Aal 'Imran* 3:154.

[2] Al-Bukhari no. 5985, Muslim no. 2557, Abu Dawud no. 1693.

attributes to it when Pharaoh and those with him passed, thereby drowning them. So the effects are subject to their causes, according to (Allāh's) Command and Ordainment. Even the time of death, whether it be later or sooner is related to whether one is careful or careless, in accordance with Allāh's Knowledge. Therefore the statement of the questioner, that health care has no part in the matter of the time of one's death is not absolutely correct, for it has a role in it as has already been explained.

May peace and blessings of Allāh be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on Giving Charity and Reading the Qur'an for the Living and for the Dead

Q Is it permissible for a person to give charity on behalf of his parents while they are still living and may he recite the Qur'an on their behalf, and if so, is the intention for one of them, to give charity or recite, sufficient?

A It is permitted to give charity on behalf of one's parents or others, whether living or dead and the intention made in the heart is sufficient. If he were to say aloud: "O Allāh! Accept this charity on behalf of my parents", there would be no harm in that. And it is a part of the Sunnah to supplicate for one's parents, relatives and (all of) the Muslims and to ask forgiveness for them and such like.

As for reciting the Qur'an for them so that they might receive the reward of it, many scholars allow it, but it has not been transmitted (from the Prophet ﷺ or the Companions) and therefore no regard should be paid to this. The majority of scholars prohibit it because of the absence of narrations supporting it. But if one does it occasionally, then no one should express disapproval of it.

Ibn Jibreen

The Ruling on Selling Amulets and Talismans

All praise be to Allāh and may peace and blessings be upon His Messenger and upon all his family and Companions. As for what follows:

The Permanent Committee for Scholarly Research and Legal Rulings read the following question from His Excellency, the Undersecretary of the Ministry of the Interior, to His Eminence, the Director, the text of which is as follows:

"The aforementioned presents to the Government of the District of Riyadh an application for permission to sell amulets and talismans in the market, as the Board of Ordering Good and Forbidding Evil has requested him to obtain a permit from your Excellency, once the applicant has satisfied the rules and conditions laid down to protect citizens from exploitation. I request by this communication of ours that you will look into this matter and determine whether it is possible to grant permission for those who fulfill the conditions laid down in this matter.

With salutations to Your Excellency."

The Committee replied as follows:

A verdict has already been given prohibiting the writing of the Qur'an, or Prophetic sayings or the like on such things as paper or dishes and then covering them with water which is then drunk by a sick person, hoping to be cured of his illness. This practice - according to what we know - has not been confirmed from the Prophet ﷺ, nor from the Well-Guided Caliphs, nor from the Companions, may Allāh be pleased with them. And all goodness comes from following his guidance ﷺ, the guidance of his Caliphs what the rest of his Companions followed, may Allāh be pleased with them.

What follows is the text of that verdict:

The Prophet ﷺ permitted incantations from the Qur'an, from words of remembrance (of Allāh) and from supplications, so long as they did not contain *Shirk* or words whose meanings are not understood. This is based upon what was narrated by Muslim in his *Sahih*, on the authority of 'Awf bin Malik, who said: We used to make incantations in the pre-Islamic ignorance and so we said: "O Messenger of Allāh! What do you think of this?" He said:

«اعْرِضُوا عَلَيَّ رُقَاكُمْ لَا بَأْسَ بِالرُّقَى مَالَمْ تَكُنْ شِرْكًا»

«Show me your incantations; there is no objection to those incantations which do not contain Shirk.»[1]

The scholars are in agreement that incantations are permissible so long as they are in keeping with the above mentioned criteria and so long as it is believed that they are a cause that provides no result unless it be by the Decree of Allāh, the Most High. As for hanging something around the neck or attaching it to any part of the body, if it is not from the Qur'an, then it is forbidden; indeed, it is *Shirk*, as it is narrated by Imam Ahmad in his *Musnad*, on the authority of 'Imran bin Husain, may Allāh be pleased with him, that: The Prophet ﷺ saw a man who had a brass ring on his arm. He asked him:

«مَا هَذَا»

«What is this?»

The man answered: "I am wearing it for cephalic weakness." He replied:

«انْزِعْهَا فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا، فَإِنَّكَ لَو مُتَّ وَهِيَ عَلَيكَ مَا أَفْلَحْتَ أَبَدًا»

«Remove it, for it will not increase you in anything except weakness, and if you should die while you are wearing it, you

[1] Muslim no. 2200 and Abu Dawud no. 3886.

would never be successful.»[1]

And Imam Ahmad also narrated on the authority of 'Uqbah bin 'Amr, may Allāh be pleased with him, from the Prophet ﷺ that he said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أَتَمَّ اللهُ لَهُ، وَمَنْ تَعَلَّقَ وَدَعَةً فَلَا وَدَعَ اللهُ لَهُ»

«*Whoever wore an amulet, Allāh will not protect him and whoever wore seashells as a talisman, Allāh will not keep him safe.*»[2]

It is also narrated by Imam Ahmad:

«مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

«*He who wears an amulet commits Shirk.*»[3]

It is reported by Imams Ahmad and Abu Dawud on the authority of Ibn Mas'ud, may Allāh be pleased with him, that he said: I heard Allāh's Messenger ﷺ saying:

«إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ»

«*Verily, incantations, amulets and Tiwalah (spells) are all forms of Shirk.*»[4]

If what is worn contains Qur'anic Verses, the correct view is that it is also prohibited for three reasons:

1. Based upon the general understanding of the *Hadiths* of the Prophet ﷺ which forbid wearing amulets, and there is no evidence for any exceptions from this.

2. Prevention of harm, for it will lead to the wearing amulets which do not contain Qur'anic Verses.

---

[1] Ibn Majah no. 3531 and Ahmad 4:445.

[2] Ahmad 4:154 and Abu Ya'la no. 1759. See *Majma'uz-Zawa'id* 5:103.

[3] Ahmad 4:154 and Al-Hakim 4:417.

[4] Ahmad 1:381, Abu Dawud no. 3883 and Ibn Majah no. 3530.

3. That those things which are so worn will be subjected to dishonor when a person answers the call of nature while wearing it, or cleans his private parts, or performs sexual intercourse and so on.

As for the practice of writing *Surahs* or Verses from the Qur'an on tablets, dishes or sheets of paper and then washing them in water or saffron or other things and then drinking the wash water, in the hope of receiving blessings, or an increase in knowledge, or an expansion of wealth, or good health, or vitality or the like, it has not been confirmed from the Prophet ﷺ that he did such things for himself or for others, nor that he permitted it for any of his Companions, may Allāh be pleased with them, nor that he allowed it for his people, although the reasons that might warrant that existed. Nor has it been recorded in any authentic narration - to our knowledge - from any of the Companions, may Allāh be pleased with them, that they did it or permitted others to do it. Based upon this, it is better to abandon such practices and to do without them, in favor of those incantations from the Qur'an and the beautiful Names of Allāh which have been endorsed by the *Shari'ah*[1] and those remembrances of Allāh and Prophetic supplications and the like, which have been authentically reported and whose meanings are understood and which are free from *Shirk*.

In this way one might draw nearer to Allāh, the Most High through the practice of what is legal, in the hope of attaining reward and that Allāh might relieve him of his sorrow, remove his afflictions and bless him with useful knowledge. This is sufficient, and whoever suffices himself with what Allāh has made legal for him, Allāh will cause him to be needless of other than that. And Allāh is the Granter of success.

Based upon this, this man should not be given a license to sell incantations or talismans; rather, he should be prevented from selling them. And may peace and blessings be upon our

[1] *Shari'ah*: Islamic law.

Prophet Muhammad and upon his Companions.

Is *Iblis* an Angel?

Q Is *Iblis*, may Allāh curse him, an angel or from other than them? And if he is from other than them what is the type of seclusion in Allāh's Words:

﴿فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّآ إِبْلِيسَ﴾

﴿All the angels prostrated themselves, except Iblis.﴾[1] ?

A It should be known that the angels are creatures of Allāh. He created them from light, they never disobey Him, and do as He says. As for *Iblis* (Satan), Allāh mentioned that he was amongst the Jinn, Allāh says:

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ﴾

﴿... and when We said to the angels, prostrate yourselves to Adam, they all did, except Iblis who was from the Jinn, who transgressed the command of his Lord.﴾[2]

Allāh mentions in the Qur'an what *Iblis* said when He commanded him to prostrate himself to Adam. He said:

﴿خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿٧٦﴾﴾

﴿You created me from Fire, and You created him from clay!﴾[3]

As for the type of seclusion, in His Words:

﴿فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ﴾

---

[1] *Al-Hijr* 15:30-31.

[2] *Al-Kahf* 18:50.

[3] *Sad* 38:76.

﴿*All the angels prostrated themselves, except Iblis.*﴾[1]

It is a separate seclusion, as one may say: "Everyone came except for a donkey." There are some people of knowledge who say *Iblis*, may Allāh curse him, is an angel, except that he disobeyed Allāh, the Exalted, and insisted on being disobedient. Iblis deserved the curse of Allāh till the Day of Requital.

The Permanent Committee

Asking the Soothsayers and Sorcerers is Unlawful

Q My father was mentally ill, and the period of his sickness lengthened, which included going back and forth from the hospital. Some of my relatives told me to go to a woman who knew a cure for mental illnesses. They also said: "Give your name only, and she will tell you what his sickness is and what the appropriate medicine is." Is it lawful for us to go to this woman?

A This woman and her like, are unlawful to go to, ask, and believe in, because she is of the soothsayers, and sorcerers, who claim the knowledge of the unseen, and use the Jinn to help them in the cures and their claims. It is authentically reported that the Prophet ﷺ said:

«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً»

«*He who visits a fortuneteller and consults him, no prayer of his would be accepted for forty days.*»[2]

It is also authentically reported that the Prophet ﷺ said:

«مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

[1] *Sad* 38:73-74.

[2] Muslim no. 2230, Ahmad 4:68 and 5:380.

«He who visits a fortuneteller or a seer and believes him, has certainly denied what was revealed to Muhammad (ﷺ).»[1]

The traditions in this meaning are many. Your duty is to warn those people who go to them, and not to ask them nor to believe in what they say, and to report them to the authorities, so that they can be punished with what they deserve. For if you do not report them to the authorities, much destruction shall be made, and some weak people may fall to them, by asking and believing them.

The Prophet ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

«If anyone of you sees something evil, he should change it by his hand; if he is not able to do so, then with his tongue; and if he is not able to do this, then with his heart, and this is the weakest of faith.»[2]

Indeed reporting them to the authorities is of the means to stop an evil by your hand, and is working together on good deeds.

Ibn Baz

The Ruling on Swearing by the Prophet ﷺ

It is the habit of some people to swear by the Prophet ﷺ or other created beings and it has become commonplace and they do not think anything of it. What is the ruling in this regard?

[1] Abu Dawud no. 3904, At-Tirmithi no. 135, Ibn Majah no. 639 and Ahmad 2:408, 476.

[2] Muslim no. 49, At-Tirmithi no. 2172, Ahmad 3:49, 52-54 and An-Nasa'i no. 5011.

Swearing by the Prophet ﷺ or any other created being is a great evil and it is a forbidden, polytheistic practice. It is not permissible for anyone to swear by other than Allāh Alone. It has been reported by Imam Ibn 'Abdul-Barr, may Allāh have mercy on him, that there is a consensus on the prohibition of swearing by other than Allāh, and the forbiddance of this and that it is a form of *Shirk*, has been authentically reported from the Prophet ﷺ, such as the narration in the Two *Sahihs*,[1] which states that the Prophet ﷺ said:

«إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللهِ أَوْ لِيَصْمُتْ»

«Verily, Allāh forbids you to swear by your fathers, so whoever swears, should swear by Allāh or be silent.»[2]

In another narration, he said:

«فَلَا يَحْلِفْ إِلَّا بِاللهِ أَوْ لِيَسْكُتْ»

«...he should not swear except by Allāh, or he should be silent.»[3]

Abu Dawud and At-Tirmithi reported, with an authentic chain of narrators that the Prophet ﷺ said:

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

«Whoever swore by other than Allāh, has committed an act of disbelief or Shirk.»[4]

And it is authentically reported from him ﷺ that he said:

---

[1] *Sahih Al-Bukhari* and *Sahih Muslim*.

[2] Muslim no. 1646, At-Tirmithi no. 1534 and Ahmad 2:7.

[3] At-Tirmithi no. 1534 and Abu Dawud no. 3251.

[4] Abu Dawud no. 3251.

«مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا»

«Whoever swore by Al-Amanah,[1] *he is not one of us.»*[2]

The *Hadiths* on this subject are numerous and well known. It is an obligation upon all Muslims to swear only by Allāh, for it is not permissible to swear by other than Allāh - whoever it might be, based upon the above-mentioned *Hadiths* as well as others. It is an obligation for any who is in the habit of doing this to beware of it and to forbid his family, companions, and others from doing it. This is because the Prophet ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ»

«If anyone of you sees something evil, he should change it by his hand; if he is not able to do so, then with his tongue; and if he is not able to do this, then with his heart, and this is the weakest of faith.»[3]

Swearing by other than Allāh is a form of minor *Shirk*, according to the previous *Hadith*, but it may be a type of major *Shirk* if the one who swears believes in his heart that the created being upon whom he swears has the right to be glorified in this manner as it is Allāh's Right. Or, if he believes that it is permissible to worship him instead of Allāh, or any other such idolatrous beliefs. We ask Allāh that He bless all of the Muslims with protection from this, and that He grant them knowledge of their religion and safety from what angers Him. Verily, He is All-Hearing, Ever Near (to all things).

Ibn Baz

---

[1] *Al-Amanah*: Trust.

[2] Abu Dawud no. 3253.

[3] Muslim no. 49, Ahmad 3:49, 52, 53, 54 and An-Nasa'i no. 5011.

The Ruling on Seeking Payment for Reciting the Qur'an

Q We see in many Muslim countries the practice of hiring a person to recite the Qur'an. Is it permissible for the reciter to take money for reciting the Qur'an, and is the one who pays him sinning by so doing?

A Reciting the Qur'an is a sincere act of worship and a means by which the worshipper draws closer to his Lord. The purpose behind the Muslim doing this, and other sincere acts of worship, is to seek Allāh's Pleasure and to obtain a reward from Him. No created being should expect to receive reward or thanks for it. For this reason, it was not known that the righteous *Salaf* [1] would hire people to recite the Qur'an for the dead or for marriage celebrations or parties. It is also not reported from any of the Imams of the religion that they ordered this or permitted it. Nor is it reported that any of them ever took any reward for reciting the Qur'an, rather they used to do so seeking reward from Allāh, the Most High. The Prophet ﷺ ordered the one who recited the Qur'an to petition Allāh by it and he warned against petitioning people with it.

At-Tirmithi narrated in his *Sunan* on the authority of 'Imran bin Husain, may Allāh be pleased with him, that he passed by a reciter who read, and then asked (for money). He turned back and said: I heard Allāh's Messenger ﷺ say:

«مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللهَ بِهِ، فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَءُونَ الْقُرآنَ يَسْأَلُونَ بِهِ النَّاسَ»

«Whoever recites the Qur'an should petition Allāh by it, for there will come a people who will recite the Qur'an and then ask the people (for money for it).»[2]

---

[1] *Salaf*: The pious early generations of Muslims.

[2] At-Tirmithi no. 2917 and Ahmad 4:432.

As for taking money for teaching it or for making incantations with it, which benefits other than the reciter, its permissibility has been proven by authentic *Hadiths*, such as the *Hadith* of Abu Sa'id, may Allāh be pleased with him, who accepted a part of a sheep as a payment for curing someone by reciting *Surah Al-Fatihah*. There is also the *Hadith* of Sahl, may Allāh be pleased with him, about the woman the Prophet married to a man (for the dowry) that he teach her what he knew of the Qur'an. So whoever accepted payment simply for reciting the Qur'an or hired people to recite the Qur'an has contradicted the Sunnah and what has been agreed upon by the righteous *Salaf*, may Allāh be pleased with all of them.

The Permanent Committee

The Appearance of Mahdi

What is your opinion about the promised person, Al-Mahdi? Are there Prophetic traditions to verify his future appearance?

There are numerous traditions that are reported by the leading authorities in the science of the *Hadith* (Prophetic traditions) verifying the advent of the expected Mahdi, the Pseudo-Messiah and the Messiah. Certain signs will precede his advance; the most significant of which is that he will make justice prevail on earth after the prevalence of injustice and tyranny. It is not permissible today for anyone to allege that a certain person is the Mahdi until his signs that the Prophet ﷺ foretold have appeared such as the one mentioned above.

The Permanent Committee

Seeking the Prophet's Aid and Supplicating Him

Q 1. Is the Prophet ﷺ alive in his grave leading corporeal life, or a *Barzakh*[1] life that is void of duties and obligatory functions; for the Prophet ﷺ said at the point of death:

«اللَّهُم بِالرَّفِيقِ الْأَعْلَى»

«*O Allāh, let join the Supreme Company.*»[2]

Or his honorable body lies in the grave while his soul is in the Supreme sphere pending the Day of Resurrection to join his body?

A 1. Our Prophet, Muhammad ﷺ is alive in his grave leading a *Barzakh* life enjoying therein the pleasure on account of what he had accomplished in this world. His soul however, does not join his body in order to lead a life like that before his death, nor does it join his body to lead a life like that of the world-to-come. It is rather a *Barzakh* life, which is in between the past, and the future life. Hence it is known that he died just like the Prophets and the other humans who died before him. Allāh, the Exalted says:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِين مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾﴾

«*And We have not granted eternal life to a human before; then is it that when you die they live for ever?*»[3]

And He says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾﴾

«*All that is on it will perish, and there will remain the Face*

[1] *Barzakh* is the barrier between this life and the Day of Resurrection. It includes the events that occur in the grave.

[2] Al-Bukhari no. 4436-4440.

[3] *Al-Anbiya'* 21:34.

of your Lord, the Possessor of majesty and nobility.﴾[1]

And He says:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾﴾

﴿*You certainly will died and they will too.*﴾[2]

All of the above along with a host of other textual proofs indicate that the Prophet ﷺ is dead. Besides, His Companions washed him, performed funeral prayer for him and buried him. Were he to be leading a life such as ours, they would not have buried him as other dead people are buried.

Moreover, Fatimah, his daughter, may Allāh be pleased with her, requested a share of her father's estate because she was certain that he died just as the Companions were certain of that fact. But Abu Bakr told her that the Prophet are not to be inherited from, and because the Companions were unanimously agreed to choose Abu Bakr as a caliph after him. Were the Prophet ﷺ to be alive, they would not have selected a caliph after him. This means that they were at unison with regard to his death.

On the other hand, many afflictions took place before and during the reign of both 'Uthman and 'Ali and afterwards, and yet they never went to his grave to consult or seek his advice or solution. Were he to be alive as he was before his death, they would have definitely consulted him for their dire need of someone to lead them out of their afflictions.

Q 2. Does the Prophet ﷺ hear those who supplicate him by his grave, or the salutation that are recited as indicated by the *Hadith* in which he said:

«مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ»

[1] *Ar-Rahman* 55:26-27.

[2] *Az-Zumar* 39:30.

«*He who supplicates for me by my grave I hear him*»?[1]

Is this *Hadith* authentic, weak or fabricated?

2. Normally, dead people do not hear the living humans, or their supplications. Allāh says:

﴿وَمَآ أَنتَ بِمُسۡمِعٖ مَّن فِي ٱلۡقُبُورِ ٢٢﴾

«*Nor do you make those in the graves hear.*»[2]

Neither the Book nor the authentic Sunnah provides a proof to the contrary. It is authentically proven however that only the salutations of those who salute do reach him. It is alike whether they happen to be by his grave or elsewhere. It is reported that once the great-grandson of 'Ali bin Abi Talib, may Allāh be pleased with them, saw a man enter an enclosure beside the grave of the Prophet ﷺ and supplicated. He forbade him to do so, and said to him: Shall I tell what I heard my father saying that my grandfather, the Prophet ﷺ said:

«لَاتَتَّخِذُوا قَبْرِي عِيدًا وَلَا بُيُوتَكُمْ قُبُورًا وَصَلُّوا عَلَيَّ فَإِنَّ تَسْلِيمَكُمْ يَبْلُغُنِي أَينَ كُنْتُمْ»

«*Do not hold my grave as a ritual site. Nor turn your homes into graveyards, and ask Allāh to exalt my mention, for your salutations reach me wherever you may be.*»[3]

As for the *Hadith*:

«مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ»

«*He who supplicates for me by my grave I hear him.*»[4]

It is a weak *Hadith*. As for the *Hadith* recorded by Abu Dawud with a *Hasan* chain of narration from Abu Hurairah, may Allāh

---

[1] Al-Bayhaqi in *Shu'abul-Imān* 2:218, no. 1583.

[2] *Al-Fatir* 35:22.

[3] Abu Dawud no. 2042, Ahmad 2:367 and Abu Ya'la no. 469.

[4] Al-Bayhaqi in *Shu'abul-Imān* 2:218, no. 1583.

be pleased with him:

«مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ»

«Whenever anyone salutes me, Allāh returns my soul back to me so that I return his salutation.»[1]

It does not clearly connote that he hears the one who is saluting him. Rather it is possible that the Prophet ﷺ responds to the salutation when the angels convey it to him. Even if we suppose that he hears the salutation, but this does not necessarily mean that he hears the supplications and other utterances.

Q 3. Calling and supplicating to the Prophet ﷺ during each and every need, and seeking his aid during afflictions and suffering near his noble grave, or far away from it; is this a form of vile *Shirk* or not?

A 3. Supplicating to the Prophet ﷺ, calling upon him, and seeking his aid after his death, to help with one's needs and remove discomort is major *Shirk* which removes one from the religion of Islam. This is so whether that was done at his grave or far away from it. This is like saying, "O Messenger of Allāh cure me," or "return what I have lost," etc.

Q 4. What is the best form of salutation to recite by the Prophet's grave, meaning:

«الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ»

As-salatu was-salamu alaika ya Rasoolallāh,

or

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ»

Allāhumma salli 'ala Muhammad wa 'ala aali Muhammad.

And is the Prophet ﷺ looking at a person who salutes him at

[1] Abu Dawud no. 2041.

his noble grave? And has the Prophet ﷺ stretched out his noble hand from his grave to return the greeting of any of the honorable Companions or noble *Awliya'*?

4. A. According to what we know, there is nothing reported from the Prophet ﷺ mentioning a particular wording for prayers and salutations that should be said to him at his grave. So it is permissible to say when visiting him, *"As-salatu was-salamu 'alayka ya Rasoolallāh"* whatever one wishes to say similar to this may be said, and it is permissible to salute him with the Ibrahimite salutation, saying, *"Allāhumma salli 'ala Muhammad..."*

B. It is not reported in the Book nor in the authentic Sunnah that the Prophet ﷺ sees those who visit his grave, and the rule is that the dead do not see unless there is an evidence from the Book or the Sunnah to the contrary.

C. Another rule regarding the dead - a Prophet or otherwise - is that they do not move in their graves to extend a hand or the like. So what they say about the Prophet ﷺ that he extends his hand toward some of those who greet him and says, "Extend your hand so that I may embrace it" is not correct, rather it is false, there being no foundation for it in what is correct.

The Permanent Committee

The Ruling on Swearing by Other than Allāh

What is the ruling on swearing by other than Allāh, is it *Shirk* or not?

Swearing by other than Allāh, whether an angel, Prophet, *Waliy*,[1] or any created being is forbidden. This is based

[1] *Waliy*: "A friend" meaning of Allah. It refers to any believer whom Allah loves. It is also used by various deviant groups to refer to their saints.

upon the authentic *Hadith* of Ibn 'Umar, may Allāh be pleased with him, that the Prophet ﷺ saw 'Umar bin Al-Khattab while he was riding with a group of horsemen and he heard 'Umar swearing by his father. So the Messenger of Allāh ﷺ called out to them:

«أَلَا إِنَّ اللهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللهِ أَوْ لِيَصْمُتْ»

«Verily, Allāh the Almighty and Majestic has forbidden you from swearing by your fathers. Whoever swears, he should swear by Allāh or be silent.»[1]

In another narration on the authority of him, it is reported that the Messenger of Allāh ﷺ said:

«مَنْ كَانَ حَالِفًا فَلَا يَحْلِفْ إِلَّا بِاللهِ»

«Whoever swears should not swear except by Allāh.»[2]

The Quraish used to swear by their fathers and he ﷺ said (to them):

«لَا تَحْلِفُوا بِآبَائِكُمْ»

«Do not swear by your fathers.»[3]

These were narrated by Muslim and others. So the Prophet ﷺ prohibited swearing by other than Allāh, and a prohibition normally means *Tahrim*,[4] indeed, it has been authentically reported from him that he called it *Shirk*. 'Umar bin Al-Khattab, may Allāh be pleased with him, said that Allāh's Messenger ﷺ said:

---

[1] Muslim no. 1646 and At-Tirmithi no. 1534.

[2] Muslim no.1646.

[3] Muslim no. 1646.

[4] *Tahreem*: To make something *Haram* (absolutely and strictly forbidden), the performance of which is a sin, such as stealing, murder, fornication etc.

«مَنْ حَلَفَ بِشَيءٍ دُونَ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

«Whoever swears by anything other than Allāh, has committed Shirk.»[1]

And it is reported on the authority of Ibn 'Umar, may Allāh be pleased with him, that Allāh's Messenger ﷺ said:

«مَنْ حَلَفَ بِغَيرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

«Whoever swore by other than Allāh, he has committed Shirk or disbelief.»[2]

Scholars have interpreted this to mean minor *Shirk*, and they said: It is a form of disbelief that is less than the major disbelief which takes a person out of the fold of Islam, may Allāh protect us from that. But it is one of the greatest of the major sins. This is why Ibn Mas'ud, may Allāh be pleased with him, said: "That I should swear by Allāh to a lie is better to me than that I should swear by other than Allāh to the truth." This is supported by what Abu Hurairah reported from the Messenger of Allāh ﷺ, that he said:

«مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلِفِهِ بِاللَّاتِ فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللهُ، وَمَنْ قَالَ لِأَخِيهِ: تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ»

«Whoever among you swore by other than Allāh, saying in his oath: "By Al-Lat", should say: "La ilaha illallāh (none has the right to be worshipped except Allāh) and whoever said to his brother: "Come, and I will gamble with you" he should give charity.»[3]

So he ﷺ ordered any Muslim who swore by *Al-Lat* to say afterwards: "*La ilaha illallāh*" to negate the swearing by other than Allāh, the belief in Whose Complete Oneness is

[1] Ahmad 1:47 and 2:34.

[2] Abu Dawud no. 3251 and At-Tirmithi no. 1535.

[3] Al-Bukhari no.6650 and Muslim no. 1647.

obligatory. This is because of the glorification of other than Allāh, which results from ascribing to another what should only be for Him - i.e. swearing by Him.

As for those *Hadiths* which contain swearing by parents, they are from before its prohibition, in accordance with the customs of Quraish in the days of pre-Islamic ignorance.

The Permanent Committee

Newly Invented Matters (in Religion)

What are "newly invented matters" and what is the meaning of this?

This comes from the statement of the Prophet ﷺ:

«إِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ»

«*Beware of newly invented matters.*»[1]

This refers to every innovation people do in the religion of Islam, whether that innovation is in belief or worship etc. All of which is neither from the Book (of Allāh) nor an established *Sunnah* from the Messenger of Allāh ﷺ. Yet they take these things as religious practice and beliefs, worshipping Allāh with them, claiming that that they are lawful when they are not.

On the contrary, such acts are prohibited innovations. Examples include calling upon the righteous, be they dead or the living who are not present. This includes taking graves as places of worship, making *Tawaf*[2] around them, and seeking help from their inhabitants, in the belief that they can intercede for them with Allāh, or lobby Him on their behalf in order to have their requests granted or to relieve them of their troubles. Honoring the birthdays of Prophets and righteous people as holidays and celebrating on them. They perform

[1] Ahmad 4:125.

[2] *Tawaf*: Circumambulation.

deeds they claim will bring them closer to Allāh - especially on the day or the night of the birthday or even in that month. There are many other such things, too numerous to mention, be they innovations or superstitions for which Allāh has revealed no sanction and which have not been confirmed by the *Sunnah* of Allāh's Messenger ﷺ. Thus, it is clear from what we have said that some of these newly invented matters are *Shirk*, like seeking help from the dead and swearing oaths to them. Others are simply innovations and do not reach the level of *Shirk*, such as building over graves and making places of worship over them, so long as excess therein does not lead to actions which would be considered *Shirk*.

The Permanent Committee

The Ruling on Invoking Allāh's Mercy on an Unrighteous Person

One of my relatives died and he was an unrighteous man throughout his life, although he did pray. So is it permissible to invoke Allāh's Mercy upon him and to supplicate for him after his death?

It is permissible to supplicate for him and to invoke Allāh's Mercy upon him so long as he was a Muslim and professed the *Shahadatan*[1] and he prayed and performed the apparent rites of the religion. It is his right that supplication be made to forgive his sins and the evil he committed, in the hope that the supplication of the Muslim will be accepted and he will have his sins erased.

Ibn Jibreen

[1] *Shahadatan*: The two testimonies: (i) that none is worthy of worship except Allāh and (ii) that Muhammad is the Messenger of Allāh.

The Ruling on Praying behind a Person Who seeks Help from Other than Allāh

Q Is it correct to pray behind one who seeks help from other than Allāh saying: "Help us, O Ghawth, support us O Jilani!"? And if I do not find another to pray behind, then is it allowed for me to pray at home?

A It is not permissible to pray behind any of the people of *Shirk*, including those who seek help and support from other than Allāh. This is because to seek help from other than Allāh, such as the dead, idols, the Jinn and the like is to associate partners with Allāh, the Most High. As for seeking help from the present living, who are able to do what you request of them, there is no objection to this, for Allāh, the Almighty and Majestic says about Musa, upon him be peace:

﴿فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ﴾

«The man of his own party asked him for help against his foe.»[1]

So if you can find no Muslim *Imam* behind whom you may pray, it is permissible for you to pray at home, but if you can find a congregation to pray in the mosque either before or after the *Imam* who practices this *Shirk*, you should pray with them. And if it is possible for the Muslims to remove this *Imam* who practices this *Shirk*, and replace him with a Muslim *Imam*, who can lead the people in prayer, they must do so, because this is a part of ordering the good and forbidding the evil and the implementation of the Law of Allāh in His earth - if it is possible to do so without causing turmoil, as Allāh says:

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ﴾

[1] *Al-Qasas* 28:15.

﴿*The believers, men and women are Awliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'roof (i.e. Islamic monotheism and all that Islam orders one to do) and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds and all that Islam has forbidden).*﴾[1]

The Prophet ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

«*If anyone of you sees something evil, he should change it by his hand; if he is not able to do so, then with his tongue; and if he is not able to do this, then with his heart, and this is the weakest type of faith.*»[2]

Ibn Baz

The Ruling on One Who judges by Other than what Allāh has revealed

Are those rulers who judge by other than what Allāh has revealed considered disbelievers, and if we say that they are Muslims, then what can we say of Allāh's Words:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾﴾

﴿*And whosoever does not judge by what Allāh has revealed, such are the disbelievers.*﴾?[3]

The rulers who judge by other than what Allāh has revealed are divided into different categories, according to their beliefs and to their deeds. One who judges by other

[1] *At-Tawbah* 9:71.

[2] Muslim no. 49, At-Tirmithi no. 2172, Ahmad 3:49, 52-54 and An-Nasa'i no. 5011.

[3] *Al-Ma'idah* 5:44.

than what Allāh has revealed, believing that it is better than the Law of Allāh, is a disbeliever by consensus of all the Muslims, as is the one who judges by man-made laws instead of the Law of Allāh, and claims that this is permissible. As for the one who judges by other than what Allāh has revealed, because he finds it convenient to do so, or because of bribery, or due to enmity between him and the person being judged, or any other reason, in the full knowledge that he is acting in disobedience to Allāh and that it is obligatory for him to judge by Allāh's Law, he is considered to be one of the disobedient ones and a perpetrator of a major sin and he has committed minor *Kufr* (disbelief) and minor *Thulm* (wrong or injustice) and minor *Fisq* (disobedience) as has been reported on the authority of Ibn 'Abbas, may Allāh be pleased with him, Tawoos and a number of the righteous *Salaf*. This is what is well known to the people of knowledge. And Allāh is the Granter of Success.

Ibn Baz

It is Not Permissible to distinguish 'Ali with the Invocation *'Alaihis -Salam'* (peace be upon him)

Q I was looking through the subjects covered in the book *'Aqd Ad-Durar fee Akhbar Al-Muntathar'* ... in some of the narrations attributed to 'Ali bin Abi Talib, may Allāh be pleased with him, I find that they are written thus: "It is reported on the authority of 'Ali bin Abi Talib *'Alaihis-Salam* (upon him be peace) that Allāh's Messenger ﷺ said:

«يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي فِي تِسْعِ رَايَاتٍ»

«There will come forth a man from among my family with nine banners.»

What is the ruling on using this expression, I mean: *'Alaihis-Salam* (upon him be peace) or the like for other than the

Messenger of Allāh ﷺ?

It is not appropriate to distinguish 'Ali with this saying. Rather, what is legislated is that it be said in his case and the case of other Companions: *Radhi Allāhu Anhu* (may Allāh be pleased with him), *Radhi Allāhu 'Anhum* (may Allāh be pleased with them) or: *Rahimahullāh* (may Allāh have mercy on him). This is because there is no evidence for distinguishing him by it. Likewise is the expression used by some: *Karram Allāhu Wajhahu* (may Allāh bless his countenance), there is no evidence for using it, nor is there any reason to distinguish him by it. It is best to treat him the same as the rest of the Well-Guided Caliphs and not to apply any special words to him which are not applied to the others, when there is no evidence to support it.

Ibn Baz

The Ruling on One Who sacrifices to Jinns

What is the ruling on one who grew up in his country without knowing anything except prayer and the five pillars of Islam and who implements them, but who sacrifices to the Jinn and calls upon them in times of need, without knowing that the Islamic law forbids it. Is he excused because of his ignorance or not? And may it be said to him: "You are a *Mushrik*"[1] before the matter is made clear to him?

It is an obligation upon those who are familiar with the knowledge of *Tawhid* to make clear to him that sacrificing to other than Allāh, such as the Jinn, is major *Shirk* and takes him out of the fold of Islam. Likewise, supplicating to them to fulfill his needs is an act of major *Shirk* which also takes him out of the fold of Islam. This is because both of these are acts

[1] One who commits *Shirk* or acts of polytheism.

of worship which should be performed purely for Allāh Alone, and directing them to other than Allāh is an act of major *Shirk*. Allāh, the Most High says:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾

﴿Say (O Muhammad): "Verily, my prayer, my sacrifice, my living and my dying are for Allāh, the Lord of the 'Alamin (mankind, jinns and all that exists). He has no partner, and of this I have been commanded, and I am the first of the Muslims." Say: "Shall I seek a Lord other than Allāh, while He is the Lord of all things?"﴾[1]

And He says:

﴿وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ الظَّالِمِينَ ﴿١٠٦﴾ وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ﴾

﴿And invoke not besides Allāh any that will neither profit you nor hurt you, for if you did so, you would surely be one of the Zalimun (polytheists and wrongdoers). And if Allāh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor.﴾[2]

And He says:

﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾﴾

﴿Therefore, turn in prayer to your Lord and sacrifice (to Him only).﴾[3]

---

[1] *Al-An'am* 6:162-164.

[2] *Yunus* 10:106-107.

[3] *Al-Kawthar* 108:2.

And the Prophet ﷺ said:

«لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ»

«Allāh's curse is upon the one who sacrifices to other than Allāh.»[1]

If he should insist upon sacrificing to the Jinn and supplicating them in times of need, he will be a *Mushrik*, guilty of major *Shirk* and there will be no excuse for him because the proof from the Book (of Allāh) and the Sunnah has been established against him. It will be said to him: "You are a disbeliever, *Mushrik*, guilty of major *Shirk*."

The Permanent Committee

Does Life return to the Dead in the Grave?

All praise be to Allāh and may peace and blessings of Allāh be upon the Messenger and upon his family and Companions. As for what follows:

The Permanent Committee for Scholarly Research and Legal Rulings read the following question addressed to the General Director, the text of which is as follows:

Q "I have heard the scholars of Islam saying that the dead person becomes alive in the grave and answers the questions of the angels and that he is punished if it is clear from his answers that he is a disbeliever and did not practice Islam during the life of this world. As a novice in the study of the fundamentals of Islam, I have not found any clear evidence in the Noble Qur'an which proves the examination and the punishment in the grave. Allāh, the Most High says:

﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَٱدْخُلِى فِى عِبَٰدِى

[1] Muslim no. 1978.

﴿٢٩﴾ وَٱدۡخُلِي جَنَّتِي ﴿٣٠﴾﴾

﴿(It will be said to the pious:) "O you soul in (complete) rest and satisfaction! Come back to your Lord well-pleased (with yourself) and well-pleasing (unto Him). Enter you then among My honored servants and enter My Paradise."﴾[1]

According to my weak understanding, the soul will return to its Lord after leaving the body and I did not understand that the soul will be with its body in the grave in a state of ease and comfort. Allāh also says:

﴿قَالُواْ رَبَّنَآ أَمَتَّنَا ٱثۡنَتَيۡنِ وَأَحۡيَيۡتَنَا ٱثۡنَتَيۡنِ﴾

﴿They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world) and you have given us life twice (i.e. life when we were born and life when we are resurrected)."﴾[2]

I understand from this Verse also that death comes to us twice: Once at the time of the sperm and once at the time when the soul leaves the body. I also understand that life is given to us twice: Once in the belly of the mother and once at the time of Resurrection. I did not understand from the Verse that it proves the questioning and punishment in the grave. Allāh, the Most High says:

﴿قَالُواْ يَٰوَيۡلَنَا مَنۢ بَعَثَنَا مِن مَّرۡقَدِنَا﴾

﴿They will say: "Woe to us! Who has raised us up from our place of sleep?"﴾[3]

This proves that the disbelievers are sleeping, and sleep in

[1] *Al-Fajr* 89:27-30.
[2] *Ghafir* 40:11.
[3] *Ya-Sin* 36:52.

the grave would preclude punishment therein. Lastly, your eminence, I hope that I receive a satisfactory answer from you, as your replies always are."

Firstly: Just as proofs for legal rulings are derived from the Qur'an, so they are derived from the confirmed Sunnah of the Messenger of Allāh ﷺ, his words and deeds and those things of which he expressed approval, based upon the generality of Allāh's Words:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

﴿And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatever he forbids you abstain (from it).﴾[1]

This is because he does not speak of his own desire, he only legislates what is revealed to him from Allāh, the Most High, as He, the Most Glorified says:

﴿وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤ عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ۝٥﴾

﴿Nor does he speak of his own desire. It is only an inspiration that is inspired. He has been taught (this Qur'an) by one mighty in power (Jibril).﴾[2]

In general, obedience to him ﷺ and the law he brought is evidence of belief in Allāh and love of Him, Most Glorified be He, the consequence of which is Allāh's love in return and forgiveness from Him for those who obey him ﷺ. Allāh says:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝٣١﴾

﴿Say (O Muhammad ﷺ to mankind): "If you (really) love Allāh, then follow me (i.e. accept Islamic Monotheism, and follow the Qur'an and Sunnah), Allāh will love you and forgive you your sins. And Allāh is Most Forgiving, Most

[1] *Al-Hashr* 59:7.

[2] *An-Najm* 53:3-5.

Merciful."﴾[1]

Allāh, the Most High has commanded us to obey him ﷺ and ruled that obedience to him is obedience to Allāh. He, the Most High says:

﴿قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾﴾

﴿*Say (O Muhammad ﷺ): "Obey Allāh and obey the Messenger (Muhammad ﷺ)." But if you turn away, then Allāh loves not the disbelievers.*﴾[2]

He says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾

﴿*O you who believe! Obey Allāh and obey the Messenger and those among you who are in authority. And if you differ in anything among yourselves, then refer it to Allāh and His Messenger, if you believe in Allāh and the Last Day. That is better and more suitable for final determination.*﴾[3]

And He says:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾﴾

﴿*He who obeys the Messenger has indeed obeyed Allāh, but he who turns away, then We have not sent you (O Muhammad ﷺ) as a watcher over them.*﴾[4]

There are other such Verses in the Qur'an which command

---

[1] *Aal 'Imran* 3:31.

[2] *Aal 'Imran* 3:32.

[3] *An-Nisa'* 4:59.

[4] *An-Nisa'* 4:80.

obedience to the Messenger ﷺ, accepting what he brought and acting upon it. Thus, the confirmed Sunnah from him is a valid source of evidence in matters of belief and action, just as the Verses of the Qur'an are a valid source of evidence by which legal rulings are confirmed, both clear and derived, in conformity with the rules of Arabic language and the Arabs' understanding of their language.

Secondly: The punishment of the disbelievers in their graves is logical, quite possible, and there is evidence for its occurrence in the Words of Allāh, the Most High:

﴿وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾

﴿And an evil torment encompassed Pharaoh's people: The Fire - they are exposed to it morning and afternoon. And on the Day when the Hour will be established, (it will be said to the angels:) "Admit Pharaoh's people to the severest torment."﴾[1]

This is a clear proof of the punishment in the grave by the Fire, since there will be no morning and afternoon on the Day of Resurrection, and because Allāh says, at the end of the Verse:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾

﴿And on the Day when the Hour will be established, (it will be said to the angels:) "Admit Pharaoh's people to the severest torment." ﴾[2]

- this shows that there is an earlier punishment before the Hour is established, which is that they will be shown the Fire. This could refer to nothing but the punishment in the grave. Likewise, Allāh says:

---

[1] *Ghafir* 40:45-46.

[2] *Ghafir* 40:46.

﴿فَذَرْهُمْ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾﴾

﴿So leave them alone till they meet their Day, in which they will sink into a faint (with horror). The Day when their plotting shall not avail them at all, nor will they be helped (i.e. they will receive their punishment in Hell). And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this, but most of them know not.﴾[1]

This proves that the disbelievers will suffer an earlier punishment before the establishment of the Hour. This is general, covering the punishment which Allāh may inflict upon them in the life of this world and that which He will inflict upon them in their graves, before they are resurrected to the greater punishment. It has been confirmed in the authentic *Hadiths* that the Prophet ﷺ used to seek protection with Allāh from the punishment of the grave and he ordered his Companions, may Allāh be pleased with them, to do likewise. It has also been confirmed from him that after praying the solar eclipse prayer, he addressed the people and ordered them to seek refuge with Allāh from the punishment of the grave. He did the same three times in the Gharqad Graveyard while he was digging a grave for one of his dead Companions, may Allāh be pleased with them. If the punishment of the grave was not an established fact, he would not have sought protection with Allāh from it, nor would he have ordered his Companions to do so.

Regarding Allāh's statement:

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ

[1] *At-Tur* 52:45-47.

وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾

﴿Allāh will keep firm those who believe with the word that stands firm in this world (i.e. they will keep on worshipping Allāh, Alone and none other) and in the Hereafter. And Allāh will cause to go astray those who are Zalimun (polytheists and wrongdoers etc.) and Allāh does what He wills.﴾[1]

The Prophet ﷺ made it clear that based on this, the believer will be kept firm (in his faith) while the disbeliever will fail, when each one of them is examined in his grave. He also explained that the believer will be rewarded for his answer with ease and comfort in his grave, and that the disbeliever will fail (to answer) and hesitate, and he will be punished in the grave. This will be shown shortly in the *Hadith* of Al-Bara' bin 'Azib, may Allāh be pleased with him. Also among the proofs of the punishment of the grave is the narration authentically reported in the Two *Sahihs*, on the authority of Ibn 'Abbas, may Allāh be pleased with him, that the Prophet ﷺ passed by two graves and said:

«إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

«They (i.e. the occupants) are being punished, but they are not being punished for a grievous sin. As for one of them, he did not keep himself safe from being defiled by urine, and as for the other, he used to carry tales.»

He then called for a fresh palm leaf and split it into two parts, and planted them on each grave and said:

«لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا»

«Perhaps their punishment will be lightened as long as they

[1] *Ibrahim* 14 : 27.

remain fresh.»[1]

Confirmation of the questioning and consequent ease or punishment in the grave, according to the inhabitant's beliefs and actions, has been widely reported on the authority of the Messenger of Allāh ﷺ to such an extent that it is not possible to doubt it. No dispute in the matter is known from the Companions, may Allāh be pleased with them, and this is why *Ahlus-Sunnah wal-Jama'ah* confirm it. Among the narrations which confirm it are those of Imam Ahmad in his *Musnad*, Abu Dawud in his *Sunan*, Al-Hakim and Abu 'Awanah Al-Asfara'eeni in their *Sahihs*, who report on the authority of Al-Bara' bin 'Azib, may Allāh be pleased with him, that he said: We were at a funeral in Al-Gharqad Graveyard when Allāh's Messenger ﷺ came to us and sat down, so we sat down around him, as if there were birds upon our heads,[2] while he was digging, and he said:

«أَعُوذُ بِاللهِ مِنْ عَذَابِ الْقَبْرِ»

«*I seek refuge with Allāh from the punishment of the grave.*»

three times, and then he said:

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا، وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ كَأَنَّ وُجُوهَهُمُ الشَّمْسُ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوتِ عَلَيْهِ السَّلَامُ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللهِ وَرِضْوَانٍ»

«*Verily, when a believing servant is close to the Hereafter and*

[1] Al-Bukhari no. 218, At-Tirmithi no. 70, Ibn Majah nos. 347 and 349.

[2] This is an Arabic idiom meaning that they sat around him quietly and attentively.

about to leave the life of this world, the angels come down to him, and their faces are (shining) like the sun, and with them is a shroud from the shrouds of Paradise and embalming fluid from the fragrances of Paradise, and they sit within range of vision. Then the angel of death comes and sits by his head and says: "O you fine soul! Come out to forgiveness from Allāh and favor."»

He ﷺ said:

«فَتَخْرُجُ تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ، وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ»

«And it slides out as a drop (of water) slides out from a water-skin, and then he takes it, but when he takes it, they (i.e. the other angels) leave it in his hand only for the blink of an eye. Then they take it and place it in the shroud and the embalming fluid, and the aroma which emanates from it is like the finest musk found on the face of the earth.»

He ﷺ said:

«فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ يَعْنِي بِهَا عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الطَّيِّبُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ فَيُفْتَحُ لَهُمْ، فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ، وَأَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أُعِيدُهُمْ وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى».

«Then they ascend with it and they do not pass by a single group of angels without them asking: "Who is this fine

soul?" They reply: "It is so-and-so, the son of so-and-so, calling him by the finest names by which he was known in the life of this world, until they reach the heaven. Then they ask for permission for it to enter and the heaven is opened for it (i.e. the soul), and the inhabitants of each heaven escort it to the next heaven, until they arrive with it in the heaven in which is Allāh. Then Allāh, the Almighty, the Majestic says: "Write the record of My worshipper in 'Illiyyin,[1] then return him to the earth, for I created them from it, and to it I return them, and from it I will send them forth once again."

He ﷺ said:

«فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ دِينِيَ الْإِسْلَامُ فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللهِ ﷺ فَيَقُولَانِ لَهُ: مَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ، فَيُنَادِي مُنَادٍ فِي السَّمَاءِ: أَنْ صَدَقَ عَبْدِي، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَأَلْبِسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ»

«Then the soul is returned to its body and then two angels come to him and they sit with him and say to him: "Who is your Lord?" He replies: "My Lord is Allāh." Then they say to him: "What is your religion?" And he answers: "My religion is Islam." Then they ask him: "Who is this man who was sent to you?" He replies: "He is the Messenger of Allāh." Then they say to him: "What is your knowledge?" He says: "I have read the Book of Allāh and have faith in it and I believe it." Then a voice from the heaven calls: "My servant has told the truth, so furnish him from Paradise and open up a door to Paradise."»

He ﷺ said:

---

[1] *'Illiyyin*: The Register in which the records of the righteous are kept. See *Al-Mutaffifin* 83:18-20.

«فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ».

«Then the air and the fragrance of it come to him and his grave is widened for him as far as he can see.»

He ﷺ said:

«وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدَ فَيَقُولُ لَهُ: مَنْ أَنْتَ؟ فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالْخَيْرِ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ، فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي»

«Then a handsome man comes to him, adorned with fine clothes and a pleasant aroma, and he says to him: "Rejoice at what pleases you; this is your day, which you were promised." He will ask the man: "Who are you? Your face is that of one who brings goodness." And he will reply: "I am your righteous deeds." He will say: "O my Lord! Establish the Hour, so that I may return to my family and my property."»

He ﷺ said:

«وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ: أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ اخْرُجِي إِلَى سَخَطٍ مِنَ اللهِ وَغَضَبٍ»

«And verily, the disbelieving person, when he is close to the Hereafter and about to leave the life of this world, angels come down to him from heaven, their faces are black, with them is a coarse piece of sackcloth, and they sit within his sight. Then the angel of death comes and sits near his head and says: "O you wicked soul! Come out to wrath and anger from Allāh!"»

He ﷺ said:

«فَتَفَرَّقُ فِي جَسَدِهِ، فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّفُّودُ مِنَ الصُّوفِ الْمَبْلُولِ فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ، وَيَخْرُجُ مِنْهَا كَأَنْتَنِ رِيحِ جِيفَةٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا، فَلَا يَمُرُّونَ بِهَا عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الْخَبِيثُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ، بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ الدُّنْيَا، فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ» ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ:

«And it begins to spread out in his body and he (i.e. the angel of death) pulls it (i.e. the soul) out like a skewer being removed from wet wool. He takes it, and when he takes it, they do not leave it in his hand for more than the blink of an eye before they place it in that sackcloth and the most foul smell found on the face of the earth emanates from it. Then they ascend with it, and they do not pass by a single group of angels without them asking: "Who is this evil soul?" They reply: "So-and-so, the son of so-and-so," calling him by the most ugly names by which he was known in the life of this world, until they reach the lowest heaven with it. Then they ask permission for him to enter, but it is not opened for him.»

Then Allāh's Messenger ﷺ recited:

﴿لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ﴾

﴿For them the gates of heaven will not be opened and they will not enter Paradise until the camel passes through the eye of a needle (which is impossible).﴾[1]

«فَيَقُولُ اللهُ عَزَّ وَجَلَّ: اكْتُبُوا كِتَابَهُ فِي سِجِّينٍ، فِي الْأَرْضِ السُّفْلَى فَتُطْرَحُ رُوحُهُ طَرْحًا، ثُمَّ قَرَأَ:

«And then Allāh, the Almighty and Majestic says: "Write

[1] *Al-A'raf* 7:40.

his record in Sijjin[1] *in the lowest earth." And his soul is cast down.»*

Then he ﷺ recited:

﴿وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾﴾

﴿*And whoever assigns partners to Allāh, it is as if he had fallen from the sky and the birds had snatched him, or the wind had thrown him to a far off place.*﴾[2]

«فَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ، فَيُجْلِسَانِهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهْ هَاهْ، لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهْ هَاهْ، لَا أَدْرِي، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ كَذَبَ فَأَفْرِشُوا لَهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا، وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ، مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوءُكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ: مَنْ أَنْتَ؟ فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ، فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ»

«*Then his soul is returned to his body and two angels come to him and they sit with him and say to him: "Who is your Lord?" He replies: "Ah! Ah! I do not know!" Then they ask him: "Who is this man who was sent to you?" He answers: "Ah! Ah! I do not know!" Then a voice from the heaven calls: "He has lied!" Furnish him with fire and open for him a door to the Hell-Fire." Then the heat of it and the wind of it come to him and his grave is made so narrow for him that his ribs*

[1] *Sijjin*: The Register in which the records of the disbelievers and the wrongdoers are kept. See *Al-Mutaffifin* 83:7-9.

[2] *Al-Hajj* 22:31.

are displaced. Then a man with an ugly face and a foul smell comes to him and says: "Rejoice at what torments you; this is your day, which you were promised." He will ask: "Who are you, for your face is the face of one who brings evil?" He will reply: "I am your evil deeds." So he will say: "My Lord! Do not establish the Hour!"»[1]

Thirdly: It is not beyond belief that the angels would question the dead in their graves, the dead will answer them, and they will receive reward, according to their deeds. Nor is it inconsistent with Allāh's Magnificent Ability and the wonders of His Universal Sunnah that He should reward the Believers in their graves and punish the disbelievers in theirs. For anyone who looks at creation, then he will clearly see the universality of Allāh's Will and its implementation, the all-pervasive nature of His Power, its perfection and the excellence of His creation and the precision of His organization (of the universe), His fashioning of His creation and how He has made it easy for him (i.e. man) to believe in the authentic narrations concerning the examination of those in the graves and their (subsequent) reward or punishment. It has been authentically reported in them that Allāh, the Most High will return the soul to the dead person after he has been buried - a return which will leave him alive, living in *Al-Barzakh*,[2] in between the life of this world and his life after Allāh sends him forth on the Day of Resurrection.

This life between the two lives (i.e. of this world and the Hereafter) makes it possible for him to hear the questions and answer them - if Allāh grants him success - and to make him feel the felicity (of Paradise) or the torment (of Hell). We have already mentioned the *Hadiths* concerning this. And to Allāh belong all the affairs of His organization and His creation,

[1] Ahmad 4:287, 288 and 295, 296.

[2] *Al-Barzakh*: The interval between the present life and the life of the Hereafter.

which human minds are incapable of encompassing due to their limited capacity, nor can they change them, rather they are controlled by their power. If you are unable to fathom the reality thereof, or understand its scope or its vastness, then it is an obligation upon man to attribute this to his own inability to comprehend, rather than attributing it to an inability on the part of his Lord's Knowledge, His Wisdom and His Ability.

The Permanent Committee

Islam's Position regarding Christians

All praise be to Allāh and may peace and blessings of Allāh be upon His Messenger and upon all his family. As for what follows:

The Permanent Committee for Scholarly Research and Legal Rulings read the following question addressed to His Excellency, the General Director, the text of which is as follows:

Q Allāh, the Most High says:

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾

﴿And whoever seeks a religion other than Islam, it will never be accepted of him.﴾[1]

And He, the Most High says:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾

﴿Truly, the religion with Allāh is Islam.﴾[2]

up to the end of the Verse. And He, the Most High also says:

---

[1] *Aal 'Imran* 3:85.

[2] *Aal 'Imran* 3:19.

﴿لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ . . .﴾

﴿Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night...﴾[1]

up to the end of Verse 115 of *Surah Aal 'Imran*. And He, the Majestic and Most High says:

﴿لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ . . .﴾

﴿Verily, you will find the strongest among men...﴾[2]

up to Verse 85 of *Surah Al-Ma'idah*.

Due to my work and close contact with some of my Christian colleagues, it sometimes happens that discussions take place regarding whether Islam accepts Christians or not? And what is the position of Islam regarding the Christians? They draw evidence from the Qur'anic Verses which I have mentioned above - as examples, not as exhaustive references. In view of this, I request our eminent scholars to give a satisfactory reply and I hope that the reply will be simple and convincing, accompanied by proofs and evidences and in a purposeful and instructive manner. Also, are any of these Verses abrogated, as some Christians advance the argument that some Qur'anic Verses contradict others? All that persuaded me to write this letter was my firm devotion to Islam and its people.

The fundamentals of the laws brought by the Prophets and the Messengers are one. Allāh revealed them and sent down to them (i.e. the Prophets and Messengers) His Books by which He charged the first of them with faith and belief in the last, and (in) his aid and support, and He charged the last of them with faith and belief in the first of them. And

[1] *Aal 'Imran* 3:113.

[2] *Al-Ma'idah* 5:82.

all that they brought from Allāh is called the religion of Islam. Allāh, the Most High says:

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾ أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾﴾

﴿And remember when Allāh took the covenant from the Prophets saying: "Take whatever I gave you from the Book and Al-Hikmah (understanding of the Laws of Allāh, etc.) and afterwards there will come to you a Messenger (i.e. Muhammad ﷺ) confirming what is with you; you must then believe in him and help him." He (Allāh) said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (to this)." Then whoever turns away after this, they are the Fasiqun (rebellious: those who turn away from obedience to Allāh). Do they seek a religion other than the religion of Allāh (the true Islamic Monotheism - worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly, and to Him shall they all be returned? Say (O Muhammad): "We believe in Allāh and in what has been sent down to us, and in what was sent down to Ibrahim, Isma'il, Ishaq, Ya'qub and Al-Asbat (the sons of Ya'qub) and what was given to Musa, 'Isa and the

Prophets from their Lord. We make no distinction between one and another among them and to Him (Allāh) we have submitted (In Islam)." And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter, he will be one of the losers.﴾[1]

And He, the Most High says:

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ﴾

﴾*The Messenger believes in what has been sent down to him from his Lord and (so do) the believers. Each one believes in Allāh, His Angels, His Books and His Messengers. They say: "We make no distinction between one and another of His Messengers."*﴿[2]

And He says:

﴿وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾﴾

﴾*And in their footsteps We sent 'Isa, the son of Maryam, confirming the Tawrah that had come before them and we gave him the Injil, in which was guidance and light and confirmation of the Tawrah that had come before it, a guidance and admonition for Al-Muttaqun (the pious).*﴿[3]

up to His Words:

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا﴾

---

[1] *Aal 'Imran* 3:81-85.

[2] *Al-Baqarah* 2:285.

[3] *Al-Ma'idah* 5:46.

﴿*And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhaiminan (trustworthy in highness and a witness) over it (the old Scriptures).*﴾[1]

And He says:

﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۖ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ مُّبِينٞ ١٥ يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِهِۦ وَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٦﴾

﴿*O People of the Scripture! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'an) wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic monotheism).*﴾[2]

And He says:

﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ عَلَىٰ فَتۡرَةٖ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَا جَآءَنَا مِنۢ بَشِيرٖ وَلَا نَذِيرٖۖ فَقَدۡ جَآءَكُم بَشِيرٞ وَنَذِيرٞۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٩﴾

﴿*O People of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer*

[1] *Al-Ma'idah* 5:48.

[2] *Al-Ma'idah* 5:15-16.

of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allāh is Able to do all things.﴾[1]

And He, the Most High says:

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾﴾

﴾*And (remember) when 'Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you confirming the Tawrah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with clear proofs, they said: "This is plain magic."*﴿[2]

And He, the Most High says:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴾*And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): "La ilaha illa Ana (None has the right to be worshipped but I [Allāh]), so worship Me (Alone and none else)."*﴿[3]

Among other Verses - both general and specific - proving that the laws brought by the Prophets have the same foundations, including singling out Allāh in worship, belief in Him, His Angels, His Books, His Messengers, the Last Day, His Decree and His Will, the basic prayer, *Zakah* and fasting - as in Allāh's Words regarding the supplication of His Friend, Ibrahim, upon him be peace:

---

[1] *Al-Ma'idah* 5 :19.

[2] *As-Saff* 61 :6.

[3] *Al-Anbiya'* 21 :25.

﴿رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ﴾

﴿O our Lord! I have made some of my offspring to dwell in a valley with no cultivation, by Your Sacred House (the Ka'bah in Makkah), in order O our Lord, that they may perform prayer (Iqamatus-Salat).﴾[1]

up to His Words concerning the supplication of His Friend, Ibrahim:

﴿رَبِّ ٱجۡعَلۡنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِي﴾

﴿My Lord! Make me one who performs prayer (Iqamatus-Salat) and (also) from my offspring.﴾[2]

And His Words:

﴿وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا ٥٤ وَكَانَ يَأۡمُرُ أَهۡلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا ٥٥﴾

﴿And mention in the Book (the Qur'an) Isma'il. Verily! He was true to what He promised and he was a Messenger (and) a Prophet. And he used to enjoin on his family and his people As-Salah and Az-Zakah and his Lord was pleased with him.﴾[3]

And His Words:

﴿وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوۡمِكُمَا بِمِصۡرَ بُيُوتٗا وَٱجۡعَلُواْ بُيُوتَكُمۡ قِبۡلَةٗ وَأَقِيمُواْ ٱلصَّلَوٰةَۗ﴾

﴿And We inspired Musa and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for you to worship, and perform prayers (Iqamatus-

[1] *Ibrahim* 14:37.

[2] *Ibrahim* 14:40.

[3] *Maryam* 19:54-55.

Salat)."﴾[1]

And His Words concerning 'Isa:

﴿قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَىٰنِيَ الْكِتَٰبَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِي بِالصَّلَوٰةِ وَالزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾﴾

﴿*He ('Isa) said: "Verily, I am a worshipper of Allāh. He has given me the Scripture and made me a Prophet. And He has made me blessed wherever I may be, and He has enjoined on me prayer and Zakah so long as I live."*﴾[2]

And His Words:

﴿يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾﴾

﴿*O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious).*﴾[3]

However, it differed in the manner of its performance and the details of its regulations, as in Allāh's Words:

﴿لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴿*To each among you We have prescribed a law and a clear way.*﴾[4]

And the Prophet ﷺ said:

«الْأَنْبِيَاءُ أَوْلَادُ عَلَّاتٍ دِينُهُمْ وَاحِدٌ وَأُمَّهَاتُهُمْ شَتَّى»

«*The Prophets are brothers, their religion is one and their mothers are different.*»[5]

---

[1] *Yunus* 10:87.

[2] *Maryam* 19:30-31.

[3] *Al-Baqarah* 2:183.

[4] *Al-Ma'idah* 5:48.

[5] Al-Bukhari no. 3443 and Muslim no.2365.

Based upon this, (we may say that) whoever believed in the fundamentals of the laws given to the Prophets and the Messengers, Allāh will be pleased with them, and write for them happiness and success. And they are those whom Allāh praises in His Book and whom our Prophet, Muhammad ﷺ extols in his Sunnah. Whoever believed in some of the fundamentals which they brought from Allāh and disbelieved in some, they are truly disbelievers in all of them, as it is necessary to accept the unity of them all and to believe in them. And Allāh has prepared for them the abode of the Hell-Fire and the most evil refuge. They are those whom Allāh rebukes in His Book and whom His Messenger ﷺ rebukes in his Sunnah. Allāh, the Most High says:

﴿إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾﴾

﴿Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers), saying: "We believe in some but reject others," and wish to adopt a way in between, they are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allāh is Most Forgiving, Most Merciful.﴾[1]

Because of this, Allāh, the Most High informs us that the People of the Book, the Jews and the Christians, are not all the

[1] *An-Nisa'* 4:150-152.

same in His Judgement; indeed, He praises some among the Jews and Christians, and He censures some among the Jews and Christians: He praises those among the Jews and Christians who implemented His Commands in His Words:

﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٦﴾

﴿Say: "We believe in Allāh, and that which has been sent down to us, and that which has been sent down to Ibrahim, Isma'il, Ishaq, Ya'qub, and to Al-Asbat (the twelve sons of Ya'qub), and that which has been given to Musa and 'Isa, and that given to the Prophets from their Lord. We make no distinction between any of them: and to Him we have submitted (in Islam)."﴾[1]

And among them are those about whom Allāh says:

﴿وَإِنَّ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ لَمَن يُؤۡمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡكُمۡ وَمَآ أُنزِلَ إِلَيۡهِمۡ خَٰشِعِينَ لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ أُوْلَٰٓئِكَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٩٩﴾

﴿And there are certainly, among the People of the Scripture, those who believe in Allāh, and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Ayat of Allāh for a little price. For them is a reward with their Lord, and Allāh is swift in account.﴾[2]

And among them are some Christians about whom Allāh says:

﴿ذَٰلِكَ بِأَنَّ مِنۡهُمۡ قِسِّيسِينَ وَرُهۡبَانٗا وَأَنَّهُمۡ لَا يَسۡتَكۡبِرُونَ ٨٢ وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعۡيُنَهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ مِمَّا عَرَفُواْ مِنَ ٱلۡحَقِّۖ يَقُولُونَ

[1] *Al-Baqarah* 2:136.

[2] *Aal 'Imran* 3:199.

رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ ﴿٨٤﴾ فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾

﴿*That is because among them are priests and monks, and they are not proud. And when they listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses. And why should we not believe in Allāh and in that which has come to us of the truth? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people." So because of what they said, Allāh rewarded them with Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of those who do good.*﴾[1]

And among the Jews and Christians is a group whom Allāh praises in His Words:

﴿مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ ۚ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾﴾

﴿*A party of the People of the Scripture stand for the right, they recite the Ayat of Allāh during the hours of the night, prostrating themselves in prayer. They believe in Allāh and the Last Day; they enjoin good and forbid evil and they hasten in (all) good works, and they are among the righteous. And whatever good they do, nothing will be rejected of them, for Allāh knows well those who are Al-*

[1] *Al-Ma'idah* 5:82-85.

Muttaqun (the pious).﴾[1]

And He censures those among the two groups - the Jews and the Christians - those who were guilty of hypocrisy, or believed in some of the Messengers, while disbelieving in others. Those who covered up the truth after it had been made plain to them, who altered the Words (of Allāh) and attributed lies to Allāh in the fundamentals of the law or in jurisprudence, and violated their covenants and their contracts (with Him). Allāh, the Most High says:

﴿أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓا۟ أَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾﴾

﴾*Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Tawrah), then they used to change it knowingly after they understood it? And when they (Jews) meet those who believe (Muslims) they say: "We believe", but when they meet one another in private, they say: "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you (Jews, about the description and the qualities of Prophet Muhammad ﷺ that which are written in the Tawrah) that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? Know they (Jews) not that Allāh*

[1] *Aal 'Imran* 3:113-115.

knows what they conceal and what they reveal? And there are among them (Jews) unlettered people who know not the Book, but they trust upon false desires and they but guess. Then woe to those who write the Book with their own hands and then say: "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that which they earn thereby.﴾[1]

And Allāh, the Most High says:

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾﴾

﴿And (remember) when Allāh took a Covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.﴾[2]

And Allāh, the Most High says:

﴿وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾ فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَٱعْفُ عَنْهُمْ

[1] *Al-Baqarah* 2:75-79.

[2] *Aal 'Imran* 3:187.

وَٱصۡفَحۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿١٣﴾ وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ
أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَٰوَةَ
وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ وَسَوۡفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُواْ
يَصۡنَعُونَ ﴿١٤﴾

﴿*Indeed Allāh took the covenant, from the Children of Israel, and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform the prayers (Iqamat As-Salat), give Zakah and believe in My Messengers, honor and assist them. And lend to Allāh a goodly loan, verily I will remit your sins and admit you to Gardens under which rivers flow (in Paradise); but if any of you, after this disbelieved, he has indeed gone astray from the Straight Path." But because of their breach of their Covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves Al-Muhsinun (those who do good deeds and extend favors to the deserving). And from those who call themselves Christians, We took their covenant, but they abandoned a good part of the Message that was sent to them. So we planted among them enmity and hatred till the Day of Resurrection, and Allāh will inform them of what they used to do.*﴾[1]

Allāh also censures those who said that Allāh has taken a son and those who took their rabbis and monks as lords other than Allāh. He rejects their slanders, saying:

﴿وَقَالَتِ ٱلۡيَهُودُ عُزَيۡرٌ ٱبۡنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلۡمَسِيحُ ٱبۡنُ ٱللَّهِۖ
ذَٰلِكَ قَوۡلُهُم بِأَفۡوَٰهِهِمۡۖ يُضَٰهِـُٔونَ قَوۡلَ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُۚ قَٰتَلَهُمُ
ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ﴿٣٠﴾ ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ

[1] *Al-Ma'idah* 5:12-14.

ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعْبُدُوٓاْ إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾ ﴾

﴾*And the Jews say: "'Uzayr is the son of Allāh", and the Christians say: "The Messiah is the son of Allāh." That is a saying from their mouths; (in this) they but imitate the sayings of the disbelievers of old. Allāh's curse be on them, how they are deluded away from the truth! They took their rabbis and monks to be their lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injīl (Gospel)] to worship none but One Ilāh (God – Allāh), Lā ilāha illa Huwa (none has the right to be worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him)."*﴿[1]

He censures those among them who claim - in addition to their disbelief - that Paradise is only for them and that none shall enter it but they and He rejects their claims and makes it clear who really are the people of Paradise; Allāh says:

﴿وَقَالُواْ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُواْ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾﴾

﴾*And they say: "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say: "Produce your proof if you are truthful." On the contrary, whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic monotheism) and he is a Muhsin (i.e. performs good deeds totally for Allāh's sake only without any showing off or to gain praise or fame etc. and in*

[1] *At-Tawbah* 9:30-31.

accordance with the Sunnah of Allāh's Messenger Muhammad ﷺ) then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. ﴾[1]

He rebukes those of them who killed the Prophets and the righteous people without right and said: "Our hearts are wrapped (i.e. do not hear or understand Allāh's Word)." And they fabricated a terrible lie against Maryam, and said: "We killed Jesus, the son of Maryam." And they devoured usury, interest and people's property unjustly. (He censured) those who said that Allāh is a third part of a trinity, He brands them all disbelievers and rejects all of their false claims and promises them a painful punishment. There are other Verses wherein He praises a company of the Jews and Christians and He describes them as deserving commendation, success, happiness and everlasting bliss (i.e. in the Hereafter). He censures another group among these two parties and describes them with attributes that deserve his anger, His curse and His painful torment.

From all this, it is clear that the Islamic position regarding the Jews and Christians is one of justice and fairness and does not contradict the information contained in the texts of the Qur'an and Sunnah regarding both praise and rebuke of them. Verily those whom He praises are totally different from those He censures. They are those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil - he commands them to perform the good and forbids them from committing the evil; he permits them the good things and he prohibits for them those *Al-Khaba'ith* (i.e. all that is evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burden's and from the fetters that were upon them, in obedience to the Words of Allāh, the Most High:

[1] *Al-Baqarah* 2:111-112.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ﴾

﴿O you who believe! Believe in Allāh and His Messenger and the Scripture which He has sent to His Messenger and the Scripture which He sent to those before (him).﴾[1]

They are those who are enveloped by Allāh's Mercy and are deserving of His praise and they are the successful ones. As for those who disbelieved in all of the Prophets, or believed in some while rejecting others, and falsified what was revealed in the Tawrah and the Injil, and committed all the rest of the sins and the like which we have already mentioned, they are those whom Allāh censures and who deserve the punishment (of Allāh) and they are the people of the Fire where they will dwell eternally. In view of this, it can be seen that there is no contradiction between the texts which praise those who are deserving of it, and which recognize their standing - and the condemnation of those others among them due to their evil ways, their corrupted beliefs, their altering and falsifying what was revealed to them from their Lord, or their obedience to those of their rabbis and monks who did such things, without guidance or understanding, when there is no cause for abrogation therein, since it contains no contradictions; indeed, each part of it confirms the other.

Should anyone wish to study this matter further, he should refer to the Book of Allāh and the Sunnah of His Messenger ﷺ. For whoever contemplates the Verses of the Qur'an and the authentic *Hadiths* from the Messenger ﷺ and studies what has been authentically recorded in history, without bias, and does not follow vain conjecture, then he will see the truth clearly and will be guided to the Straight Path. May peace and blessings be upon Muhammad and upon his family and Companions.

The Permanent Committee

[1] *An-Nisa'* 4:136.

The Ruling on Praying in Mosques which contain Graves

Q Is prayer in mosques which contain graves accepted?

A Mosques containing graves are not to be prayed in. It is obligatory that those graves be exhumed and the remains be reburied in the public graveyards, each grave in a separate hole, like the rest of the graves. It is not correct to allow graves to remain in them, whether it be the grave of a *Waliy*, or any other grave, because the Messenger ﷺ forbade, warned and rebuked the Jews and Christians from doing so. It is authentically reported from him ﷺ that he said:

«لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

«Allāh cursed the Jews and Christians (because) they took the graves of their Prophets as places of prayer.»[1]

'A'ishah, may Allāh be pleased with her, said: "He warned against what they did." (Narrated by Al-Bukhari and Muslim) And he ﷺ said, when Umm Salamah and Umm Habibah, may Allāh be pleased with them both, informed him about a church in which there were pictures and such like,

«إِنَّ أُولَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ»

«Those people, when a righteous man among them died, would build a place of prayer over his grave and they would decorate it with those pictures. They will be the worst of people before Allāh on the Day of Resurrection.»[2]

---

[1] Al-Bukhari no. 1330.

[2] Al-Bukhari nos. 427, 434, 1341, Muslim no. 528, An-Nasa'i 705 and Ahmad 6:51.

And he ﷺ said:

«أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ فَإِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ»

«Verily, those who were before them used to take the graves of their righteous folk as places of prayer. So do not take the graves as places of worship, for I forbid you to do so.»[1]

So he ﷺ forbade them from taking the graves as mosques. It is well known that when a person prays by a grave, he has taken it as a mosque, and whoever erected a building over a grave in order to pray therein has taken it as a mosque. It is obligatory that graves be away from mosques and that graves not be placed in them, in obedience to the orders of the Messenger ﷺ and in order to avoid the curse of our Lord, the Almighty and Majestic, which is upon those who build over graves. For should one pray in a mosque containing graves, Satan may entice him to supplicate to the dead, or seek help from them, or pray to them, or prostrate to them. In which case, he will have committed major *Shirk*, for this is one of the deeds of the Jews and Christians, so it is an obligation upon us to differ from them and stay away from their ways and evil deeds. And Allāh is the Granter of success.

The Permanent Committee

How can we reconcile between "Verily, Allāh does not forgive," and "And verily, I am indeed Forgiving."?

Q How can we reconcile these two Verses:

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴿Verily, Allāh forgives not that partners should be set up with Him in worship, but He forgives except that (anything

[1] Muslim no. 532 and Al-Hakim 2:550.

else) to whom He wills.﴾[1]

and the Words of Him, the Most High:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾﴾

﴿*And verily, I am indeed Forgiving to him who repents, believes and does righteous good deeds, and then remains constant in doing them.*﴾?[2]

And is there any contradiction between them?

There is no contradiction between them; the first Verse deals with the case of a person who dies committing *Shirk*, without turning to Allāh in repentance - for him there is no forgiveness and his eternal dwelling place is the Fire, as Allāh, the Most Glorified says:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾﴾

﴿*Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him and the Fire will be his abode and for the Thalimun (polytheists and wrongdoers) there are no helpers."*﴾[3]

Allāh, the Almighty, the Majestic says:

﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾﴾

﴿*But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.*﴾[4]

The Verses which carry this meaning are numerous.

As for the second Verse, Allāh's Words:

---

[1] *An-Nisa'* 4:48.
[2] *Ta-Ha* 20:82.
[3] *Al-Ma'idah* 5:72.
[4] *Al-An'am* 6:88.

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾﴾

﴿And verily, I am indeed Forgiving to him who repents, believes (in My Oneness and associates none in worship with Me) and does righteous good deeds and then remains constant in doing them (till death).﴾[1]

It is the truth regarding those who turn in repentance (to Allāh) and this is why Allāh says:

﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾﴾

﴿Say: "O My servants who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Most Forgiving, Most Merciful.﴾[2]

Scholars are in agreement that these Verses concern those who turn to Allāh in repentance. And Allāh is the Granter of success.

Ibn Baz

Al-Muhkam and *Al-Mutashabih* in the Noble Qur'an

Q What are the *Muhkam* and the *Mutashabih* Verses in the Noble Qur'an? And why is not the whole Qur'an *Muhkam*, so that people could not interpret other than the truth from it?

A You should know that Allāh has described the Qur'an in three ways: He has described the whole of it as *Muhkam* in His Words:

﴿تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ﴾

[1] *Ta-Ha* 20:82.

[2] *Az-Zumar* 39:53.

﴿*These are the Verses of the Wise Book.*﴾[1]

and in His Words:

﴿كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ﴾

﴿*(This is) a Book the Verses whereof are perfected (in every sphere of knowledge).*﴾[2]

He described it as *Mutashabih* in His Words:

﴿ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا﴾

﴿*Allāh has sent down to you the Best Statement, a Book (this Qur'an), its parts resembling each other.*﴾[3]

This is a general statement for the whole Qur'an; the general ruling for the whole of the Qur'an is that it is *Muhkam* (i.e. clear and precise) in its statements, its rulings and its wording and in all other ways. The meaning of it being *Mutashabih* is that its parts resemble each other in perfection, quality and truth and each part corroborates the others, therefore we do not find therein any contradictory judgements nor any irreconcilable statements. On the contrary, each part of it confirms and substantiates the other. However, those Verses which may seem to a person to contain some contradiction require study and thought. This is why Allāh says:

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾﴾

﴿*Do they not then consider the Qur'an? Had it been from other than Allāh, they would surely have found therein many a contradiction.*﴾[4]

As for the third description of the Qur'an, it is that some of it

[1] *Luqman* 31:2.

[2] *Hud* 11:1.

[3] *Az-Zumar* 39:23.

[4] *An-Nisa'* 4:82.

is clear and some of it is not as clear, as in the Words of Him, the Most High:

﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾

﴿It is He Who has sent down to you (O Muhammad ﷺ) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments) Al-Fara'idh (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers etc.)]; and others not entirely clear.﴾[1]

What is meant by *Al-Muhkam* here is those Verses whose meanings are absolutely clear, because Allāh mentions its opposite: "...and others not entirely clear." And the explanation of a word is understood from its opposite - this is one of the rules of *Tafsir*, by which any scholar of *Tafsir* must abide, i.e. that the meaning of a word may be apparent from the mention of its opposite. Look at Allāh's Words:

﴿فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾﴾

﴿Either go forth in Thubat, or go forth Jami'an.﴾[2]

Now the word *Thubat* might present a problem to a person, but when combined with the word *Jami'an*, the meaning becomes clear to him: The meaning of "go forth in *Thubat*" is: "go forth singly" and "go forth *Jami'an*" means: "go forth all together". We can say that the *Muhkam* in this Verse is that whose meaning is clear - not in any way unclear - to the general populace and to the educated among them, such as His Words:

﴿وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ﴾

---

[1] *Aal 'Imran* 3:7.

[2] *An-Nisa'* 4:71.

﴿*And perform As-Salah (Iqamatus-Salat) and give Zakah.*﴾[1]

Or other such matters, whose meaning is perfectly clear. In it (i.e. the Qur'an) are also Verses which are *Mutashabihah*, and their meaning is not apparent to many of the people; none knows them except Allāh and those who are firmly grounded in knowledge, as Allāh says:

﴿وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۘ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ﴾

﴿*And others (i.e. Verses) not entirely clear. So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials) and seeking for its hidden meanings, but none knows its hidden meanings except Allāh and those who are firmly grounded in knowledge.*﴾[2]

This is according to the recitation of those who recited it as a single sentence. Among the *Salaf* there are two well known views: The first is that one should pause after: "...except Allāh." The second is that the Verse should be recited without a pause (i.e. "...except Allāh and those firmly grounded in knowledge.")[3]

And each recitation holds a possible meaning.

As for the words of the questioner: What is the wisdom behind Allāh not saying that the whole Qur'an is *Muhkam*, the reply is from two different angles:

The first is that the Qur'an is all *Muhkam* in the general meaning of the word, as we have said at the beginning of the answer; and even regarding this Noble Verse, if we refer the

---

[1] *Al-Baqarah* 2:43.

[2] *Aal 'Imran* 3:7.

[3] According to this view, the Words: "And those firmly grounded..." would begin a new sentence.

Mutashabih to the *Muhkam*, its meaning becomes absolutely clear and the whole of it becomes *Muhkam*.

As for the second angle, we may say that Allāh, the Most Glorified has created the *Mutashabih*, which requires contemplation and thought and referral to the *Muhkam* and He has done so for a reason, which is as a trial and a test, as some people take these Verses which are *Mutashabihah* in a way which leads them to *Fitnah* and causes them to defame the Qur'an and to doubt it and thus it becomes a trial and a test from Allāh for them. And just as the legal judgements of Allāh or the canonical Verses in the Qur'an become a trial for them, so do the Universal Signs of His Power, for Allāh may ordain some things in order to test mankind regarding the implementation of His Law. Look at how Allāh tested the Jews, when He forbade them to eat fish on Saturdays: He tested them by making fish appear on the surface of the water on Saturdays and on other days they did not appear. But they did not pass the test; they employed the trick which is well known - they put out their nets on Fridays so that the fish would be caught in them, and then they collected them on Sundays. So Allāh, the Almighty, the Majestic punished them for their trickery. Look at how Allāh tested the Companions, may Allāh be pleased with them, saying:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلْغَيْبِ﴾

﴿O you who believe! Allāh will certainly test you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allāh may test who fears Him unseen.﴾[1]

Allāh tried them by making hunting easy for them while they were in a state of *Ihram*, but they were patient - may Allāh be

[1] *Al-Ma'idah* 5:94.

pleased with all of them - and they did nothing which Allāh had forbidden to them. Likewise, in the legislative Verses things which appear unclear or which may seem contradictory and to belie each other; however, the people well grounded in knowledge know how to reconcile them and how to harmonize them. As for the people of *Fitnah* and evil, they use this as a way to "expose" the Qur'an as though it is self-contradictory and conflicting:

﴿ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۖ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ﴾

﴿So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials) and seeking for its hidden meanings, but none knows its hidden meanings save Allāh.﴾[1]

Ibn 'Uthaimin

The Believers will see their Lord in Paradise as Allāh wills

In the *Hadith* of the Messenger ﷺ, it is stated:

«إِنَّكُمْ تَرَوْنَ رَبَّكُمْ يَوْمَ الْقِيَامَةِ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ»

«Verily, you will see your Lord on the Day of Resurrection, just as you see the moon on a night when it is full... you will have no difficulty in seeing it.»[2]

1. Is it true that Allāh will be seen on the Day of Resurrection? And is the above-mentioned *Hadith* authentic? And will all of the people see Him, or only the believers?

---

[1] *Aal 'Imran* 3:7.

[2] Al-Bukhari no. 554 and Muslim no. 183.

2. Some of the narrations of *Hadith* say that Allāh, the Most Glorified, Most High descends in the third part of the night to the lowest heaven; is this correct?

(1) This *Hadith* is confirmed to be authentic, and it is a proof that the believers will see their Lord in truth, as Allāh wills. As for the disbelievers, they will not see Him, as Allāh says:

﴿كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾﴾

﴿*No! Surely, they (the evildoers) will be veiled from seeing their Lord that Day.*﴾[1]

And many *Hadiths* have been narrated which confirm that the believers will see their Lord in Paradise. In addition the Qur'an proves it, as in Allāh's Words:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾

﴿*Some faces that Day shall be Nadhirah (shining and radiant), looking at their Lord.*﴾[2]

And His Words:

﴿عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾﴾

﴿*On screened couches, looking (at their Lord).*﴾[3]

In what way they will see Him we do not know, although it is true, for the abode of the Hereafter cannot be compared to the life of this world, nor can the unknown be compared to that which is known; what is incumbent upon us is to speak of what we know.

(2) Authentic *Hadiths* have been reported concerning the descent, such as the words of the Prophet ﷺ:

---

[1] *Al-Mutaffifin* 83:15.

[2] *Al-Qiyamah* 75:22-23.

[3] *Al-Mutaffifin* 83:23.

«يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ: هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ، هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ، هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ؟»

«Our Lord descends to the lowest heaven when the last third of the night remains, and He says: "Is there anyone who supplicates (Me) so that I would answer him. Is there anyone who seeks forgiveness so that I will forgive him. Is there anyone who turns (to Me) in repentance so that I will turn to him in forgiveness."[1]

But this descent is one of the matters of the unseen; we accept it, but we do not venture to explain how it is. We simply benefit from the bounty of the last part of the night and the virtue of praying, supplicating (Allāh) and seeking forgiveness at that time, and the reply can be expected.

Ibn Jibreen

The Imamate of one opposed to *Ahlus-Sunnah*

Q Is it permissible to pray behind a person whose beliefs are opposed to those of *Ahlus-Sunnah wal-Jama'ah*, such as an *Ash'ari*, for example?

A The best answer - and Allāh knows best - is that it is permissible to pray behind anyone who is judged to be a Muslim and it is prohibited to pray behind anyone who is not judged to be so. This is the saying of a number of the scholars, and it is the most correct. As for those who say that prayer is not accepted behind a sinner, his saying is rejected. The evidence for this is that the Prophet ﷺ allowed prayer behind rulers, and among rulers are many who are sinners. Ibn 'Umar, Anas, may Allāh be pleased with them, and others prayed behind Al-Hajjaj, who was the most unjust of men. In short,

[1] Al-Bukhari nos. 1145, 6321, 7494, and Muslim no. 758.

prayer behind any innovator who is not outside the fold of Islam is accepted, as is prayer behind an open sinner, so long as his sins do not remove him from the fold of Islam. However, it is incumbent that a person from *Ahlus-Sunnah* be appointed if they are able to join together and put forward the best of them.

Ibn Baz

The Ruling on Asking Sorcerers and Magicians from among the Sufis and Others

Q In some quarters in Yemen, there are people who are known as *As-Sadah*,[1] who do things which are not in conformity with the religion, such as magic and other things, and they claim that they are able to heal people with incurable diseases. They prove it by hurting themselves with daggers or cutting their tongues, then restoring them without harming themselves. Some of them pray and some do not. They permit themselves to marry from outside their group, while prohibiting anyone from marrying into their group and while supplicating for the sick, they say: "O Allāh! O so-and-so (one of their ancestors)!" In times past, people used to extol them and consider them special people and that they were close to Allāh; indeed, they used to call them 'Men of Allāh'. Now people are divided. Some of them are against them, and they are the young men and some of the educated people, while others remain attached to them, and they are the older people and the uneducated. We request your Excellency to explain the truth of the matter.

A These people, and their like among the Sufis who perform forbidden actions and invalid deeds, and the

[1] *Sadah*: Masters.

psychics, are from those about whom the Prophet ﷺ said:

«مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً»

«He who visits a fortuneteller and consults him, no prayer of his would be accepted for forty days.»[1]

This is because of their claim to know the unseen and their servitude to the Jinns. So it is not allowed to question them. Similar is the Prophetic *Hadith*:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

«He who visits a seer and believes what he says, has certainly denied what was revealed to Muhammad (ﷺ).»[2]

And in another version:

«مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

«He who visits a fortuneteller or a seer and believes him, has certainly denied what was revealed to Muhammad (ﷺ).»

As for their calling upon other than Allāh, seeking help from other than Him and claiming that their fathers and their ancestors control the affairs of the universe or can cure the sick, or answer supplications, even though they are dead or absent - all of this is disbelief in Allāh, the Almighty, the Majestic and all of these are from the deeds of the polytheists. It is obligatory to reject them and avoid them and not to ask anything of them, nor believe in them. This is because, by these deeds, they are committing all of the actions of fortune-tellers and seers, and the actions of polytheists, worshipping other than Allāh, seeking help from other than Him and

[1] Muslim no. 2230 and Ahmad 4:68 and 5:380.

[2] Abu Dawud no. 3904, At-Tirmithi no. 135, Ibn Majah no. 639 and Ahmad 2:408, 476.

seeking succor from other than Him, such as the Jinn, the dead and others connected to them, claiming that they are their fathers and their ancestors or other people whom they claim have some type of power or who can perform miracles.

But all of these are deeds of magic, fortunetelling and prognostication, rejected by the pure Law (of Islam). As for their evil actions such as harming themselves with daggers or cutting their tongues, all of this is trickery practiced on the people and all types of forbidden magic, which are prohibited and warned against in the texts of the Qur'an and Sunnah. No rational person should be fooled by this; it is what Allāh, the Almighty, the Majestic referred to when He spoke of the magicians of Pharaoh:

﴿يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾﴾

﴿It appeared to him (Musa - upon him be peace) by their magic (Pharaoh's magicians) that they (their ropes and sticks) moved quickly.﴾[1]

Those people combined the sins of magic and sorcery, fortunetelling and major *Shirk* and seeking help from other than Allāh and seeking succor from other than Him and claiming knowledge of the unseen and possessing power over creation. These things are full of major *Shirk* and clear disbelief, and they are among the actions of sorcerers, which have been forbidden by Allāh, the Almighty, the Majestic, being a claim to hold knowledge of the unseen, of which none knows anything except Allāh, as He, the Most High says:

﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ﴾

﴿Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allāh.﴾[2]

---

[1] *Ta-Ha* 20:66.

[2] *An-Naml* 27:65.

It is obligatory upon all Muslims who know their true position to disavow them, to make the evil of their behavior clear, that it is rejected, and that what they are doing involves *Shirk*, disbelief, that it consists of magic, fortune-telling, prognostication, and that it consists of claims to knowing the unseen. All of these things are forms of misguidance and disbelief and are false. It is incumbent to avoid them and those who perform them. As for their not allowing their daughters to marry other than them, while permitting themselves to marry from other than them, this is also a form of ignorance and misguidance, for which there is no proof and no basis in the Law. Allāh, Most Glorified, Most High says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

﴿O mankind! We have created you from a male and a female and made you into nations and tribes that you may know one another. Verily, the most honourable of you in the Sight of Allāh is that (believer) who has At-Taqwa [i.e. one of the Muttaqun: i.e. pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)]. Verily, Allāh is All-Knowing, Aware (of all things).﴾[1]

So even if they are from *As-Sadah* or from Bani Hashim[2] they have no right to forbid the marriage of their daughters to other than them. This is rejected and contradicts what has been authentically reported from the Messenger of Allāh ﷺ, for he married Zainab, the daughter of his uncle to Zaid bin Harithah and she was from the tribe of Bani Asad; and he married Fatimah bint Qais to Usamah bin Zaid and she was from the tribe of Quraish; and 'Ali, may Allāh be pleased with

[1] *Al-Hujurat* 49:13.

[2] Bani Hashim: The tribe of the Prophet ﷺ.

him, married Umm Kulthum to 'Umar bin Al-Khattab, may Allāh be pleased with him, - and she was not from Bani Hashim, rather she was from Bani 'Adi. Such occurrences were frequent, and they prove the invalidity of these people's position, and that they are contradicting what their pious forebears used to do. It is incumbent to advise them and warn them against contradicting the Command of Allāh, and to order them to turn in repentance to Allāh, the Most Glorified, from all of those things that they did which contradict the pure (Islamic) Law. We ask Allāh to guide us and them.

Ibn Baz

The Ruling on Seeking Aid from Other than Allāh

Q There is a man who lives with a community who seek help from other than Allāh. Is it permissible for him to pray behind them? And should he migrate from them? And is their *Shirk* of a major type? And is making friends with them like making friends with real disbelievers?

A If the situation of those among whom one lives is as you say, that they seek help from other than Allāh, such as seeking help from the dead or the absent living, or from trees, or stars and the like, then they are polytheists, guilty of major *Shirk*, which removes them from the fold of Islam.

It is not allowed to befriend them, just as it is not allowed to befriend the disbelievers, nor is prayer behind them valid, nor is it allowed to marry among them, nor to live among them, except for such as one who is inviting them to the truth with evidence, hoping that they will respond to his call and that their religious beliefs will be corrected at his hand.

Other than this, it is an obligation upon him to migrate from them to another community where he can cooperate in establishing the fundamentals of Islam and its jurisprudence and to revive the Sunnah of the Messenger of Allāh ﷺ.

If he cannot do so, then he should keep himself secluded from all of these (misguided) sects, even if this should cause him difficulty. This is based upon what has been authentically reported from Huthayfah, may Allāh be pleased with him, that he said: The people used to ask Allāh's Messenger ﷺ about good, but I asked him about evil, fearful that I might fall into it. I said: "O Messenger of Allāh! We were in a state of ignorance and evil until Allāh brought us this goodness (i.e. Islam). So (tell me), will there be any evil after this goodness?" He answered: "Yes." I then asked: "And will there be any good after this evil?" He said:

«نَعَمْ وَفِيهِ دَخَنٌ»

«Yes, and in it there is Dakhan.»

I asked: "And what is its *Dakhan*?" He said:

«قَوْمٌ يَسْتَنُّونَ بِغَيْرِ سُنَّتِي وَيَهْدُونَ بِغَيرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ»

«A people who will perform Sunan which are not from my Sunnah and will guide (people) with other than my guidance - you will recognize them and reject them.»

I asked: "And will there be any evil after this goodness?" He said:

«نَعَمْ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيهَا قَذَفُوهُ فِيهَا»

«Yes. Callers on the gates of the Hell-Fire; whoever responds to them, will be thrown therein by them.»

I said: "O Messenger of Allāh! (Can you) describe them to us?" He replied:

«نَعَمْ هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا»

«Yes. They are from our race and they speak our language.»

I said: "O Messenger of Allāh! What do you order me to do if I meet them?" He said:

«تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ»

«*Hold fast to the community of Muslims and their leader.*»

I said: "And if they have neither community nor leader?" He answered:

«فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوتُ وَأَنْتَ عَلَى ذَلِكَ»

«*Then avoid all of these groups, even if you have to chew on the roots of a tree even if death should come to you because of that.*»[1]

May peace and blessings of Allāh be upon our Prophet Muhammad and upon all his family and Companions.

The Permanent Committee

Travelling in order to visit the Mosque of Allāh's Messenger ﷺ, not His Grave

Q What is the ruling on visiting the grave of the Prophet ﷺ and the graves of others among the *Awliya'*, the righteous and so on?

A It is not permissible to travel with the intention of visiting the grave of the Prophet ﷺ, nor the grave of any other person, according to the most correct of two opinions given by the scholars, based upon the saying of the Prophet ﷺ:

«لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ، الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِي هَذَا وَالْمَسْجِدِ الْأَقْصَى»

«*Do not saddle up your riding beasts except to (visit) three mosques: The Sacred Mosque (in Makkah), this Mosque of*

[1] Al-Bukhari no.7084.

mine, and the Mosque of Al-Aqsa.»[1]

What is lawful for one who wishes to visit the grave of the Prophet ﷺ, but lives far away from Madinah, is to make his intention to visit the Prophet's Mosque, which includes visiting the graves of the Prophet ﷺ and those of Abu Bakr and 'Umar and the martyrs and those of the people buried in Al-Baqi', may Allāh be pleased with them.

Should he make his intention to do both, it would be permissible, since it is allowed to perform one as a subordinate action even though it is not allowed to perform it as a separate action. As for the intention only to visit the grave, it is not permissible when if it involves undertaking a journey to do so. However, if one lives near the Mosque and visiting it does not require one to embark on a journey and cannot be considered travelling, then there is no objection to that, because visiting his grave and those of his two Companions - without travel - is a Sunnah and a way of drawing closer to Allāh. Likewise visiting the graves of the martyrs and those of the people in Al-Baqi'; or the graves of the Muslims in any place, is a Sunnah and a way of drawing closer to Allāh. But this is without embarking on a journey, based upon the saying of the Prophet ﷺ:

«زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمُ الْآخِرَةَ»

«*Visit the graves, for they will remind you of the Hereafter.*»[2]

And he ﷺ used to teach his Companions, may Allāh be pleased with them, to say, when they visited the graves:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُونَ، نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ»

[1] Al-Bukhari nos. 1197, 1995 and Muslim nos. 1338, 1397.

[2] Muslim no. 976.

«Peace of Allāh be upon you, O people of the graves, from the believers and the Muslims. And, Allāh Willing, we shall follow you. We ask Allāh for well-being for us and for you.»[1]

Ibn Baz

A Woman should not visit Graves

Q What is the ruling on women visiting the graves?

A It is not permissible for women to visit graves, because the Messenger ﷺ cursed those women who visit the graves, because they are a trial and a temptation, and the patience of a woman is short. Therefore it is from Allāh's Mercy and His Beneficence that He has forbidden them to visit the graves, so that they are neither a source of trial (to others) nor put to trial (themselves). May Allāh improve the situation of us all.

Ibn Baz

The Ruling on praying in Mosques which have Graves in the Middle of Them

Q Is it permissible to pray in mosques which have graves of the *Awliya'* of Allāh in the middle of them?

A Mosques which are built over graves should not be prayed in, whether the inhabitants of the graves therein are righteous people or others, because the Messenger ﷺ forbade this, warned against it, and cursed the Jews and Christians for doing it. It is reported by Al-Bukhari and Muslim, on the authority of 'A'ishah, may Allāh be pleased with her, that the Prophet ﷺ said:

[1] Muslim no. 975.

«لَعَنَ اللهُ عَلَى الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

«The curse of Allāh is upon Jews and Christians who turned the graves of their Prophets into praying place.»[1]

It is also narrated by Al-Bukhari and Muslim, on the authority of 'A'ishah, may Allāh be pleased with her, that Umm Salamah and Umm Habibah, may Allāh be pleased with them both, mentioned to the Prophet ﷺ a church in the land of Ethiopia in which there were pictures. He said:

«أُولَئِكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ»

«Those people, whenever a pious man died among them, they built a praying place on his grave, and posted in them those pictures. Those are the most evil creatures in the sight of Allāh.»[2]

And Muslim narrates in his *Sahih*, on the authority of Jundub bin 'Abdullah Al-Bajali, may Allāh be pleased with him, that the Prophet ﷺ said:

«أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ فَإِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ»

«Verily, those who were before them used to take the graves of their righteous folk as places of prayer. So do not take the graves as places of worship, for I forbid you to do so.»[3]

These authentic *Hadiths* and others narrated with the same meaning all prove that it is unlawful to pray in mosques which contain graves, just as they prove it is unlawful to build mosques over graves, and that those who do so are cursed. It

[1] Al-Bukhari no. 1330.

[2] Al-Bukhari nos. 427, 434, 1341, Muslim no. 528, An-Nasa'i 705 and Ahmad 6:51.

[3] Muslim No. 532.

has been authentically reported from him ﷺ, from the *Hadith* of Jabir, may Allāh be pleased with him, that he forbade the plastering of graves, building over them and sitting on them.

Thus, it is incumbent upon those charged with authority over the Muslims in all Islamic countries to prohibit building over graves and taking them as mosques, as it is incumbent upon them to prohibit plastering over them and sitting on them and writing upon them, in implementation of these authentic *Hadiths* and to prevent any pretext for excessive behavior regarding the inhabitants (of the graves) and committing *Shirk* through them. We ask Allāh to grant those charged with authority over the Muslims success, wherein lies righteousness for the worshippers and the nations; and that He help them in His Religion and protect His Law from that which contradicts it through them. Verily, He is the All-Hearing, Who answers (prayers).

Ibn Baz

Making Comparisons between the Messengers

Q How can we reconcile the Words of Allāh, the Most High:

﴿تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾

﴿Those Messengers! We preferred some of them to others.﴾[1]

And His Words:

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ﴾

﴿We make no distinction between any of them.﴾?[2]

A Allāh's Words:

[1] *Al-Baqarah* 2:253.

[2] *Al-Baqarah* 2:136.

﴿تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾

﴿Those Messengers! We preferred some of them to others.﴾[1]

Are like His Words:

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ﴾

﴿And indeed, We have preferred some of the Prophets above others.﴾[2]

There is no doubt that some of the Prophets and the Messengers are superior to others. The Messengers are superior to the Prophets, and *'Ulul-'Azm* are superior to the rest of the Messengers. *'Ulul-'Azm* are the five Messengers whom Allāh, the Most High has mentioned in two Verses of the Qur'an, one of them in *Surah Al-Ahzab*:

﴿وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَـٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ﴾

﴿And (remember) when We took from the Prophets their covenant, and from you (Muhammad) and from Nuh, Ibrahim, Musa and 'Isa, son of Maryam.﴾[3]

(So they are:) Muhammad, Nuh, Ibrahim, Musa and 'Isa, the son of Maryam (peace and blessings of Allāh be upon all of them).

The other Verse is in *Surah Ash-Shura*:

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ﴾

﴿He (Allāh) has ordained for You the same religion (Islamic

[1] *Al-Baqarah* 2:253.
[2] *Al-Isra'* 17:55.
[3] *Al-Ahzab* 33:7.

monotheism) which He ordained for Nuh, and that which We have revealed to you (Muhammad) and that which We ordained for Ibrahim, Musa and 'Isa.﴾[1]

They are five, and they are superior to the other Messengers.

As for Allāh's Words regarding the believers:

﴿كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ﴾

﴿*Each one believes in Allāh, His Angels, His Books and His Messengers. (They say:) "We make no distinction between one and another of His Messengers.*﴾[2]

the meaning is: We do not make a distinction in believing in any of them; rather we believe that all of them are true Messengers from Allāh and that they do not lie, for they only speak the truth and they are believed. And this is the meaning of Allāh's Words:

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ﴾

﴿*We make no distinction between one and another of His Messengers.*﴾[3]

That is, in faith; we believe that all of them are true Messengers from Allāh. However, faith implies obedience on behalf of those who come after the Messengers, especially in the case of the Messenger of Allāh ﷺ, for it is he who must be obeyed, since his law abrogates all other laws. In this way, we understand that our faith will be in all of them. We believe in them, that they are true Messengers of Allāh, but that after the Messenger of Allāh ﷺ was sent, all of the previous religions were abrogated by his law and it became incumbent upon all of mankind to support Muhammad ﷺ alone. Allāh has abrogated all previous religions in His Wisdom except the

[1] *Ash-Shura* 42:13.

[2] *Al-Baqarah* 2:285.

[3] *Al-Baqarah* 2:136.

religion of the Messenger ﷺ. This is why Allāh says:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

﴿Say: "O mankind! I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death, so believe in Allāh and His Messenger, the Prophet who can neither read nor write [i.e. Muhammad (ﷺ) who believes in Allāh and His Words (this Qur'an, the Tawrah and the Injil and also Allāh's Word: "Be!" - and he was i.e. Jesus, the son of Maryam (peace be upon them both)] and follow him so that you may be guided.﴾[1]

So all of the religions besides the religion of Allāh's Messenger ﷺ have been abrogated, but belief in the Messengers and that they are true is an obligation.

Ibn 'Uthaimin

The Reason for the Prohibition of Women Visiting the Graves

Q What is the reason for the prohibition of women visiting the graves?

A Firstly, a strong prohibition of this has been reported from the Prophet ﷺ in his words:

«لَعَنَ اللهُ زَائِرَاتِ الْقُبُورِ»

«Allāh cursed those women who visit the graves.»[2]

---

[1] *Al-A'raf* 7:158.

[2] At-Tirmithi no. 320 and Al-Bayhaqi 4:78.

And his words to Fatimah, may Allāh be pleased with her, when she visited some people to offer her condolences on their bereavement:

«لَو بَلَغْتِ مَعَهُمُ الْكُدَاء "يَعْنِي أَدْنَى الْمَقَابِرَ" مَارَأَيتِ الْجَنَّةَ. . .إلخ»

«Should you accompany them to the graves, you would not see Paradise...»[1]

Secondly, the reason has been reported in the words of the Prophet ﷺ to the women who followed a funeral procession:

«فَارْجِعْنَ مَأْزُورَاتٍ غَيْرَ مَأْجُورَاتٍ فَإِنَّكُنَّ تَفْتِنَّ الْحَيَّ وَتُؤْذِينَ الْمَيِّتَ»

«Return, O veiled women, who will have no reward, for you are a trial to the living and a harm to the dead».[2]

So he made clear that there are two reasons for their prohibition of visiting the graves: Because they are a *Fitnah* for the living, since a woman is weak, and her presence before males to whom she is not related causes temptation and leads to sins. Likewise, she harms the dead, for a woman has little patience and her heart is weak; she cannot bear calamity, and cannot restrain herself from lamentation, weeping and wailing and screaming about the good qualities of the dead person. All of this is forbidden by Islamic law.

Ibn Jibreen

The Reckoning of the Disbeliever in the Hereafter

Q The believing person will be held to account on the Day of Resurrection, if (his account is) good, then (he will receive) good, and if (it is) evil, then (he will receive) evil. Then how will the disbeliever also be held to account, when he is not charged with the same obligations as the

[1] Abu Dawud no. 3123, An-Nasa'i 4:27 (1881) and Ahmad 2:168-169.

[2] Ibn Majah no. 1578, Al-Bayhaqi 4:77 and *Sharh As-Sunnah* 5:465.

believer?

This question is based upon an incorrect understanding. The disbeliever is charged with the same obligations as the believer, but he does not adhere to them in the life of this world. The evidence that he is charged with them is in Allāh's Words:

﴿إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾﴾

﴿Except those on the right (i.e. the pious, true believers in Islamic monotheism). In Gardens (Paradise) they will ask one another about Al-Mujrimun (polytheists, criminals, disbelievers) (and they will say to them:) "What has caused you to enter Hell?" They will say: "We were not of those who used to offer the Salat (prayers), nor did we used to feed Al-Miskeen (the poor); and we used to talk falsehood (all that which Allāh hated) with vain talkers and we used to belie the Day of Recompense."﴾[1]

If they were not affected by their neglect of prayer and feeding the poor, they would not have mentioned it. This is a proof that they will be punished for (not practicing) the Islamic acts of worship. Just as the evidence from the Qur'an and Sunnah necessitate this, so does sound reasoning: If Allāh, the Most High punishes the believing worshipper for his failure to fulfill his obligations in his religion, then how could He not punish a disbelieving person? Indeed, I would go further: The disbelieving person will be punished (for his failures) regarding all of what Allāh has blessed him with, including food, drink and other things. Allāh, the Most High says:

﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟

[1] *Al-Muddaththir* 74:39-46.

وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحْسَنُواْ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿٩٣﴾

﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things) and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with Ihsan (perfection). And Allāh loves those who do good.﴾[1]

The text of the Verse makes it clear that there is no blame upon the believers regarding what they ate (previously), and therefore it is understood from the Verse that blame will fall on the disbelievers for what they ate. Likewise Allāh's Words:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِىَ لِلَّذِينَ ءَامَنُواْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ ۗ﴾

﴿Say (O Muhammad ﷺ): "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His worshippers and At-Tayyibat [all kinds of Halal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, and exclusively for them on the Day of Resurrection (i.e. the disbelievers will not share them)."﴾[2]

His Words:

﴿قُلْ هِىَ لِلَّذِينَ ءَامَنُواْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴿Say: "They are, in the life of this world, for those who believe..."﴾

is a proof that the disbeliever has no right to enjoy them. I say: He has no legal right. As for his right with respect to the

[1] *Al-Ma'idah* 5 :93.

[2] *Al-A'raf* 7 :32.

universal order of things, Allāh, the Most Glorified, Most High has created them and the disbeliever benefits from them, and none would dispute this. This is evidence that the disbeliever will be held accountable even for the permissible things which he eats and which he wears. And just as the evidence from the Qur'an and Sunnah necessitate this, so does sound reasoning, for logically, how could the disbeliever who disobeys Allāh and does not have faith in Him have the right to enjoy what Allāh has created and bestowed upon His worshippers? If this is clear to you, then (you will see) that the disbeliever must be held accountable on the Day of Resurrection for his deeds. However, the reckoning of the disbeliever according to his deeds is not like the reckoning of the believer, for the believer will receive an easy reckoning: His Lord, the Almighty, the All-Powerful will take him aside and show him his sins and he will admit them, then He, the Most Glorified, Most High will say to him:

«قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ»

«I overlooked them during the life of the world and today, I forgive them.»[1]

As for the disbeliever - may Allāh grant us refuge - his reckoning will be that his sins will be shown to him and he will be humiliated by them for all to see. And the witnesses will say:

﴿وَيَقُولُ ٱلْأَشْهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿١٨﴾﴾

﴿These are the ones who lied against their Lord! No doubt! The curse of Allāh is upon the Thalimun (polytheists, wrongdoers, oppressors).﴾[2]

Ibn 'Uthaimin

---

[1] Al-Bukhari no. 6070.

[2] *Hud* 11:18.

The Purposes of the Believer's Trial

Q Why does Allāh burden the believers, who perform many acts of worship, with illnesses and trials, while the disobedient ones enjoy the good things in life?

A This question comes from two angles: The first is one of disapproval and the second is one of seeking advice. As for the disapproval expressed, it is indicative of the questioner's ignorance, for Allāh's Wisdom is too great for the human mind to encompass; He, the Amighty, the All-Powerful says:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

﴿And they ask you (O Muhammad ﷺ) concerning the Ruh (the spirit); say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.﴾[1]

So this spirit, which is in our bodies, and which is the essence of life, we do not know what it is, and scientists, philosophers and theologians have tried in vain to define it and to describe it. Therefore, if we do not understand anything about this spirit, which is the closest creation to us, except what has been described to us in the Qur'an and Sunnah, how can you expect to understand the wisdom behind this (i.e. the trial of the believers)? Allāh, the Almighty, the Majestic is Wiser, Greater, More Powerful and More Able; thus it is incumbent upon us to accept His Decree with a complete acceptance, both those which He allows to happen without necessitating His approval, and those which happen with His liking and approval. This is because we are unable to appreciate the design and purpose behind the Wisdom of Him, the Almighty, the Majestic. What

[1] *Al-Isra'* 17:85.

is incumbent regarding this aspect of the question, is to say: "Allāh knows better, He is Wiser, more Able and Greater."

As for the second angle, which is the question of guidance, we say, in answer to this question: The believer is tested; and the trial from Allāh, which tests him through harm has two purposes. It is a test of the man's faith - is it firm, or shaky? The true believer accepts and understands the Decree of Allāh and His Will and he hopes to be rewarded for it, and so the matter becomes easy for him. It is said that a believing woman was afflicted by an injury to her finger, but she did not feel any pain, nor did she show any signs of distress. She was asked about it and she said: "Verily, the sweetness of its reward made me forget the bitterness of its pain." So the believer hopes for a reward from Allāh, the Most High and he submits with complete conviction. This is one purpose; as for the second, verily, Allāh praises those who patiently persevere with great approval and He informs them that He is with them[1] and He grants them their recompense without measure or account. Patience is a high rank, which none can reach except those who are put to trial in matters over which they demonstrate patient perseverance. If he does so, he achieves this high rank in which is this great reward. Thus, the trial of Allāh upon the believers by what harms them enables them to achieve the rank of the patient ones. This is why the Messenger ﷺ - who was the best of mankind in faith and the most pious of them and the most God-fearing - suffered from illness enough for two men, and it was extremely hard upon him when the agony of death came to him. And all of this was so that he might perfect his level of patience; and verily, he ﷺ was the most patient of the patient ones. From this, you can see the wisdom behind Allāh testing the believers with such calamities. As for Him giving the disobedient ones, the sinners, the profligate and the disbelievers well-being and sustenance in abundance, this is a lure into destruction from Allāh, the Most High for

[1] That is, in His Seeing, His Hearing and His Knowledge.

them. It is authentically reported from the Prophet ﷺ that he said:

«إِنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ»

«Verily, this world is a prison for the believer and a Paradise for the disbeliever.»[1]

So they are given these good things as advance compensation for their good in the life of this world, but on the Day of Resurrection, they receive their just reward. Allāh, the Most High says:

﴿وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾﴾

﴿And on the Day when those who disbelieve (in the Oneness of Allāh - Islamic monotheism) will be exposed to the Fire, (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day shall you be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allāh)."﴾[2]

In brief, this world is for the disbelievers, by which they are lured to destruction, after which, they go on from this life in which they were blessed, to the afterlife, where they find punishment - we seek refuge with Allāh from that - and the punishment will be worse for them because they will find therein torment and suffering, in addition to which, they will suffer the loss of the things dear to them in the life of this world, its blessings and its luxuries. This is a third purpose which we might add to the above-mentioned two, concerning the harm and illness the believer endures, for he transfers to an

[1] Muslim no. 2956.

[2] *Al-Ahqaf* 46:20.

abode of goodness from this world, so he will have gone from a painful situation to one of ease and comfort, and his happiness at the felicity given to him will be doubled, because he has found ease and comfort in place of the pains and calamities he previously suffered.

Ibn 'Uthaimin

Keep the Grave away from the Mosque

A man built a mosque and he directed his family to place his grave in the mosque (after his death). Then he died and he was buried in the mosque in front of the *Qiblah*. And the distance between the grave and the worshippers is only one meter. I request your advice in this matter.

This grave must be removed from the mosque and placed far away from the mosque, in the local cemetery, because its presence in the mosque is an incitement to commit *Shirk*. Being that it is in the direction of the *Qiblah* makes the prohibition all the more extreme, for it is nearer still to associating partners with Allāh, by worship of the grave's inhabitant. The rule on this has been expounded in the *Hadith* narrated by the Two Shaikhs, on the authority of Abu Hurairah, may Allāh be pleased with him, in which he said:

«قَاتَلَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»

«May Allāh destroy the Jews and Christians; they took the graves of their Prophets as places of worship.»[1]

Muslim narrated that the Prophet ﷺ said:

«لَاتَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا»

[1] Al-Bukhari no.437 and Muslim no. 530.

«*Do not sit on the graves and do not pray towards them.*»[1]

Muslim also narrated that the Prophet ﷺ said:

«أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ فَإِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ»

«*Verily, those before you used to take the graves of their Prophets and their righteous folk as places of worship, so do not take the graves as places of worship, for I forbid you to do so.*»[2]

May peace and blessings of Allāh be upon our Prophet Muhammad and upon all his family and Companions.

The Permanent Committee

The Location of Paradise

Q If the width of Paradise is as the width of the heavens and the earth, then where it is in this creation, which is filled by the heavens and the earth?

A Before answering this question, we must preface it by saying whatever is in the Book of Allāh and whatever has been authentically reported from the Messenger of Allāh ﷺ is the truth and it is not possible that it contradicts the existent reality, for the existent tangible reality is true and it is impossible to doubt it. What is confirmed by the Qur'an and Sunnah is (also) the truth, which is not possible to doubt, nor is it possible for two truths to contradict each other in a way which makes it impossible to reconcile them both. It is confirmed by the Qur'an that the breadth of Paradise is as the breadth of the heaven and the earth; and in another Verse:

﴿عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

[1] Muslim no. 972 and Abu Dawud no. 3229.

[2] Muslim no. 532.

﴿...*as wide as are the heavens and the earth.*﴾[1]

This is the truth, without doubt. A Jew asked the Prophet ﷺ about this Verse saying: "If the width of Paradise is that of the heavens and the earth, then where is the Fire?" The Prophet ﷺ replied:

«إِذَا جَاءَ اللَّيْلُ فَأَيْنَ يَكُونُ النَّهَارُ؟»

«*When the night comes, where is the day?*»[2]

Also, the statement of the questioner that this creation contains naught but the heavens and the earth is incorrect. In this creation are the heavens and the earth, the *Kursi*[3] and the *'Arsh*.[4] The Prophet ﷺ used to say, after he straightened up from bowing in prayer:

«مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ»

«*Filling the heavens, filling the earth and filling whatever else You wish.*»[5]

There is a world other than the heavens and the earth, known to none but Allāh. Likewise, we know from Him what He, the Most Glorified, Most High has taught us, such as the *'Arsh* and the *Kursi*; and the *'Arsh* is the highest of all created things. And Allāh, the Most Glorified, Most High ascended over the *'Arsh* in a manner befitting His Majesty and His Greatness.

Ibn 'Uthaimin

The Ruling on Writing on Graves

Q Is it permissible to place a metal strip or an inscription on the grave of a dead person containing Qur'anic

[1] *Aal 'Imran* 3:133.

[2] Ahmad 4:75 and Al-Hakim 1:114.

[3] *Kursi*: Footstool.

[4] *'Arsh*: Throne.

[5] Muslim no. 476 and At-Tirmithi no. 3423.

Verses, plus the name of the dead person, the date of death etc.?

It is not permissible to write on the grave, neither Qur'anic Verses, nor anything else, whether in metal or on a sign or on anything else. This is because of what has been authentically reported from the Prophet ﷺ in the *Hadith* of Jabir, may Allāh be pleased with him, that he forbade plastering over the graves, sitting on them and building over them.[1] This was narrated by Muslim and At-Tirmithi, and An-Nasa'i added with an authentic chain of narrators: "and writing on them."[2]

Ibn Baz

The Ruling on Reciting the Qur'an for the Dead

Is it permissible to recite the Qur'an for the dead, by placing in the house of the dead person copies of the Qur'an, so that neighbors and friends from among the Muslims may recite from it, each of them a *Juz'*,[3] for example, then to go to his work, without receiving any monetary reward for it... and after reciting it, to supplicate for the dead and give him the reward of the Qur'an (recitation)... and will the recitation and the supplication reach the dead person and will he receive the reward of it or not? I request help and thank you.

This action and its like are without basis, and it is not reported from the Prophet ﷺ or his Companions, may Allāh be pleased with them, that they used to recite for the dead; in fact, the Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

[1] Muslim no. 970.

[2] At-Tirmithi no. 1052.

[3] *Juz'*: A section, being one thirtieth of the Qur'an.

«*Whoever performed a deed which is not from this matter of ours, will have it rejected.*»[1]

It was narrated by Muslim in his *Sahih* and by Al-Bukhari in a *Mu'allaq*[2] form in his *Sahih*, in a manner that indicated his approval of it. It is also narrated by Al-Bukhari and Muslim, on the authority of 'A'ishah, may Allāh be pleased with her, that the Prophet ﷺ said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«*Whoever initiates in this matter of ours what is not from it, will have it (his innovation) rejected.*»[3]

It is narrated by Muslim on the authority of Jabir, may Allāh be pleased with him, that the Prophet ﷺ used to say in his sermon on Fridays:

«أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»

«*As for what follows: Verily, the best of speech is the Book of Allāh, and the best guidance is that of Muhammad (ﷺ), and the most evil of matters are the newly invented and every innovation is a misguidance.*»[4]

An-Nasa'i added, with an authentic chain of narrators:

«وَكُلُّ ضَلَالَةٍ فِي النَّارِ»

«*... and every misguidance is in the Fire.*»[5]

As for giving charity to the dead and supplicating for them, it benefits them and reaches them, by agreement of all of the

[1] Muslim no. 1718.

[2] *Mu'allaq*: With an incomplete chain of narrators.

[3] Al-Bukhari no. 2697 and Muslim no. 1718.

[4] Muslim no. 867 and Ibn Majah no. 45.

[5] An-Nasa'i no. 1579.

Muslims. And with Allāh is success, and Allāh is the One from Whom help is sought.

Ibn Baz

The Ruling on Celebrating Birthdays

In our city in Egypt, it is the custom that when every person completes a year of his life, he holds a party and we call it a 'birthday' party or 'blowing out the candles.' I have heard lately that it is not permissible in Islam; is this action permissible in Islam, and is it permissible to visit these parties when one of them is invited to do so? Please advise us; with much gratitude to you.

This custom is an evil one and a detestable innovation, for which Allāh has revealed no authority. Festivals are fixed, like acts of worship; and it is reported in the *Hadith* that during the days of ignorance, the people of Madinah used to celebrate two festivals, then Allāh replaced them with the two lawful festivals. Also, nothing is mentioned in the Law (of Islam) called a birthday and none of the Companions, may Allāh be pleased with them, used to do it, nor did the pious early generations of the Muslim community do so, for it is not permissible in Islamic law to celebrate these festivals, nor to attend them, nor to encourage one's family (to do so), nor to congratulate someone or any such thing which entails supporting or approving of this detested act.

Ibn Jibreen

Confirmation of the Disbelief of the Jews and Christians and the Reply to Those Who claim that it is not permissible to declare them Disbelievers

In a particular lecture in a mosque in Europe, the speaker claimed that it is not permissible to declare the

Jews and Christians disbelievers. You know - may Allāh preserve you - that many of the people who frequent the mosques in Europe do not possess much knowledge, and we fear that this kind of talk may spread; therefore, we request from you a clear answer to this question.

I say: Verily, these words which emanate from this man are misguidance, and might even be considered disbelief, because the Jews and Christians are declared disbelievers by Allāh, the Almighty, the Majestic in His Book. Allāh, the Most High says:

﴿وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ ۖ ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ ۖ يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ۚ قَٰتَلَهُمُ ٱللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾﴾

﴿And the Jews say: "'Uzair is the son of Allāh," and the Christians say: "The Messiah is the son of Allāh." That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allāh's curse be on them, how they are deluded away from the truth! They (Jews and Christians) took their rabbis and monks to be their lords beside Allāh (by obeying them in the things which they made lawful or unlawful according to their own desires without being ordered by Allāh) and (they also took as their lord) the Messiah, the son of Maryam, while they (the Jews and Christians) were commanded to worship none but One Ilah (God - Allāh) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him from having the partners they associate (with Him).﴾[1]

This proves that they are disbelievers and Allāh has clearly

[1] *At-Tawbah* 9:30-31.

shown their disbelief in other Verses:

﴿لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ﴾

﴿Surely in disbelief are they who say that Allāh is the Messiah, son of Maryam.﴾[1]

﴿لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ﴾

﴿Surely disbelievers are those who said: "Allāh is the third of three (in a trinity)."﴾[2]

﴿لُعِنَ ٱلَّذِينَ كَفَرُواْ مِنۢ بَنِيٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ﴾

﴿Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and 'Isa, son of Maryam.﴾[3]

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ﴾

﴿Verily, those who disbelieve (in the religion of Islam, the Qur'an and the Prophet Muhammad ﷺ) from among the People of the Scripture (the Jews and Christians) and Al-Mushrikun will abide in the fire of Hell.﴾[4]

Such Verses are many as are the *Hadiths*. So whoever disputes the disbelief of the Jews and Christians, who disbelieve in Muhammad ﷺ and belie him, then they have belied Allāh, the Almighty, the Majestic. And belying Allāh is disbelief, and whoever doubts their disbelief, there is no doubt as to his disbelief.

Glorified be Allāh! How can this man claim that it is not permissible to make general pronouncement of disbelief on

[1] *Al-Ma'idah* 5:17.
[2] *Al-Ma'idah* 5:73.
[3] *Al-Ma'idah* 5:78.
[4] *Al-Bayyinah* 98:6.

them, when they say that Allāh is three, when their Creator the Almighty, the Majestic has declared them to be disbelievers? And how can he not agree to declare them to be disbelievers, when they say that the Messiah is the son of Allāh, and they say that the Hand of Allāh is tied up, and they say: "Allāh is poor and we are rich."? How can he not agree to declare them disbelievers, when they describe their Lord with these evil epithets, all of which are shameful, abusive and insulting?

I call upon this man to turn to Allāh, the Almighty, the Majestic in repentance and to read the Words of Allāh:

﴿وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝٩﴾

﴿They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.﴾[1]

And (I call upon him) to avoid compromising with them in their disbelief, to make clear to everyone that they are disbelievers, and that they are the companions of the Fire. The Prophet ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي يَهُودِيٌّ وَلَا نَصْرَانِيٌّ مِنْ هَذِهِ الْأُمَّةِ - أَيْ أُمَّةِ الدَّعْوَةِ- ثُمَّ لَا يَتَّبِعُ مَا جِئْتُ بِهِ، أَوْ قَالَ: لَا يُؤْمِنُ بِمَا جِئْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ»

«By Him in Whose Hand is my soul, there is none from among the Jews and Christians from this community who will hear of me and then refuse to follow what I have brought (or he said: to believe in what I have brought), except that he will be one of the companions of the Fire.»[2]

It is therefore incumbent upon this person to turn to his Lord

[1] *Al-Qalam* 68:9.

[2] Muslim no. 153.

in repentance due to this terrible calumny and to announce publicly that they are disbelievers and that they are the companions of the Fire, and it is an obligation upon them to follow the unlettered Prophet, Muhammad ﷺ, for he is mentioned in the Tawrah and the Injil. He orders them to enjoin what is just and forbid what is wrong and he prohibits them from *Al-Munkar* (disbelief, polytheism and all that Islam forbids) and he permits them *At-Tayyibat* (all things good and pure) and he declares forbidden to them *Al-Khaba'ith* (all evil and unlawful things). And he relieves them of their burden and the fetters which were upon them. And those who believe in him and support him and follow the Light which was sent down to him, they are the successful ones - and he is the fulfillment of the prophecy of 'Isa, the son of Maryam, upon him be peace.

'Isa, the son of Maryam said, as his Lord relates from him (in the Qur'an):

﴿يَٰبَنِيٓ إِسۡرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُم مُّصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ وَمُبَشِّرَۢا بِرَسُولٖ يَأۡتِي مِنۢ بَعۡدِي ٱسۡمُهُۥٓ أَحۡمَدُۖ فَلَمَّا جَآءَهُم بِٱلۡبَيِّنَٰتِ قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ ٦﴾

﴿O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrah (which came) before me and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."﴾[1]

But when who came to them...? Who came to them? The one of whom the glad tidings were given, Ahmad; and when he came to them with the clear evidences, they said: "This is plain magic." And this is how we reply to the claims of those Christians who said: "The one about whom 'Isa brought the news was Ahmad, not Muhammad." - We say to them: Verily, Allāh, the Most High says: But when he (Ahmad, i.e.

[1] *As-Saff* 61 :6.

Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."[1]

And none has come to them after Jesus, except Muhammad; and Muhammad is Ahmad, but Allāh inspired 'Isa to call Muhammad as Ahmad, because Ahmad is the superlative of *Al-Hamd*. So he is the most praising of Allāh from among mankind[2] and he is the most praiseworthy in creation due to his perfect characteristics. He - peace and blessings of Allāh be upon him - is therefore the most praising of Allāh from among mankind, being the superlative which falls under the category of the active participle, i.e. *Ahmad An-Naas*.[3] At the same time, he is *Ahmad An-Naas* in the sense that he is the most deserving of praise among them, which is the superlative falling under the category of the object of the verb. So he is the praiser and the praised, in the most complete sense of the word praise, the proof of which is the name Ahmad.

I say: Every person who claims that there is a religion in this world which Allāh accepts instead of Islam is a disbeliever, whose apostasy is in no doubt. For Allāh, the Almighty, the Majestic says in His Book:

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾﴾

﴿And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter, he will be one of the losers.﴾[4]

And He, the Almighty, the Majestic says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

---

[1] *As-Saff* 61 :6.

[2] *Al-Hamd*: Praise.

[3] *Ahmad An-Naas*: The most praising from among mankind.

[4] *Aal 'Imran* 3 :85.

﴿*This day, I have perfected your religion for you, completed My Favor upon you and have chosen for you Islam as your religion.*﴾[1]

Based upon the above - and I repeat, for the third time - it is incumbent upon this person to turn in repentance to Allāh, the Almighty, the Majestic and to make clear to all of the people that those Jews and Christians are disbelievers, for the proof has been established against them and the Message has come to them, but they obstinately rejected it.

And verily, the Jews have been described as those upon whom is (Allāh's) wrath, because they knew the truth, but they rejected it, while the Christians have been described as those who are astray, because they desired the truth, but went astray from it. But now, all of them know the truth, but they reject it; and due to this, all of them deserve to be of those upon whom is (Allāh's) wrath, and I call upon those Jews and Christians to believe in Allāh and all of His Messengers and to obey Muhammad ﷺ, for it is he whom they were commanded (to follow) in their Scriptures, as Allāh, the Most High says:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ
وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ يَا أَيُّهَا النَّاسُ
إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَٰهَ
إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾﴾

[1] *Al-Ma'idah* 5:3.

﴿And My Mercy embraces all things. That (Mercy) I shall ordain for those who are Al-Muttaqun and give Zakah, and those who believe in Our Ayat (proofs, evidences, verses, lessons, signs and revelations etc.) Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Tawrah) - he commands them to perform Al-Ma'roof (i.e. Islamic monotheism and all that Islam has ordained); and he forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden); he allows them as lawful At-Tayyibat (i.e. all good and lawful things, deeds, beliefs, persons, foods, etc.) and he prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful things, deeds, beliefs, persons, foods, etc.); he releases them from their heavy burdens (of Allāh's Covenant) and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honor him, help him and follow the Light (the Qur'an) which has been sent down with him, it is they who will be successful. Say (Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); it is He Who gives life and causes death. So believe in Allāh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write, who believes in Allāh and His Words; and follow him so that you may be guided.﴾[1]

And so that they might take the reward from two shares, as the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ..»

«There are three who will receive two rewards: A man from

[1] *Al-A'raf* 7:156-158.

the People of the Book who believes in his Prophet and believes in Muhammad (ﷺ)... »[1]

And I read the words of the author of *Al-Iqna'* in the chapter on the ruling on the apostate, in which he said:

"...or does not declare one who follows a religion other than Islam to be a disbeliever, such as the Christians, or is in doubt about their disbelief, or declared their way to be correct - he is a disbeliever."

In a quote from Shaikh Al-Islam[2] he said: "Whoever believed that the churches are the houses of Allāh, that Allāh is worshipped therein, that the practices of the Jews and Christians may be defined as worship of Allāh and obedience to Him and His Messenger, or that He loves it, or that it pleases Him, or helped them to open them, or establish their religion, and that such activity brings them closer to Allāh or is an act of obedience, he is a disbeliever."

In another place, he said: "Whoever believed that visiting the Christians in their churches brings him closer to Allāh is an apostate."

This confirms what we have said at the start of this reply, which is that there is no doubt in the matter. And Allāh is the One from Whom help is sought.

Ibn 'Uthaimin

The Wisdom behind the Creation of Angels that record Deeds

Q Verily, Allāh, the Most High has created for us Honorable Scribes who write down everything we say and hear. What is the wisdom behind their creation,

[1] Al-Bukhari no. 97 and Muslim no. 154.

[2] Ibn Taimiyah.

bearing in mind that Allāh, the Most Glorified, Most High knows (everything) and neither that which we hide nor that which we do openly is hidden from Him?

First of all, in matters such as these, we might know the wisdom behind them or we might not; in fact, we do not know the wisdom behind many things, as Allāh says:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

﴿And they ask you (O Muhammad ﷺ) concerning the Ruh (the spirit). Say: "The knowledge of the spirit is with my Lord, and of knowledge you (mankind) have been given only a little.﴾[1]

These are created things. Were the questioner to ask me, for example: What is the wisdom behind the creation of the camel in this form, or the horse in that form, or the donkey in that form, or mankind in this form, and such like questions, and if we were to ask: What is the wisdom behind Allāh's making the *Zuhr* prayer four *Rak'ahs*, *'Asr* prayer four *Rak'ahs* and *'Isha'* prayer four *Rak'ahs* and such like questions, we could not know the wisdom behind it. Indeed a questioner might ask: Why were they not made eight or six? Thus, we see that the wisdom behind many matters related to created things and even many of the religious legislative matters is hidden from us. Having accepted this, we may say that in seeking the wisdom behind every creature or every legislated matter, if Allāh allows us to reach it, we should consider this to be an extra favor, knowledge and goodness. If we do not find it, we are not lacking anything.

Then we return to the question, what is the wisdom behind the appointment of the Honorable Scribes, who know what we do? The wisdom in it is that it shows that Allāh, the Most Glorified, Most High has ordered all things and has prescribed everything

[1] *Al-Isra'* 17:85.

to perfection, even to the Honorable Scribes who record all that the sons of Adam do, even though He, the Most Glorified, Most High knows what they will do even before they do it. All of this is because of His perfect care and attention to mankind and His perfect rule of this creation - and Allāh knows best.

Ibn 'Uthaimin

The Ruling on declaring a Particular Person to be a Martyr and the Ruling on One Who dies from Drowning while He is Drunk

I have read a *Hadith* of Abu Hurairah, the honorable Companion, may Allāh be pleased with him, from the noble Messenger ﷺ in which he said:

«مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟»

«Whom do you consider to be the martyrs among you?»

They said: "O Messenger of Allāh! Whoever is killed in the way of Allāh is a martyr."

He ﷺ replied:

«إِنَّ شُهَدَاءَ أُمَّتِي إِذًا لَقَلِيلٌ»

«Then the martyrs of my community are only a few.»

They said: "Then who, O Messenger of Allāh?" He said:

«مَنْ قُتِلَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ وَالْغَرِيقُ شَهِيدٌ»

«Whoever is killed in the way of Allāh is a martyr, and whoever dies in the way of Allāh is a martyr, and whoever dies of plague is a martyr, and whoever dies of some gastric

illness is a martyr, and whoever is drowned is a martyr.»[1]

So will a person who drowned while he was drunk recorded as a martyr, bearing in mind that, according to the text of the *Hadith*, a person drowned is considered a martyr. We request Your Eminence to advise us.

Before answering this question, I would like to point out that in these times the word *Shaheed* (martyr) has become cheap to many people, so much so that they even declare those who cannot be described as martyrs to be so; this is forbidden, for it is not permissible for one person to ascribe martyrdom to another, unless it was confirmed by the Prophet ﷺ.

The testimony of the Prophet as to a person's martyrdom may be divided into two categories: The first is when he describes a particular person as being a martyr, as in the authentic *Hadith* in which the Prophet ﷺ ascended Mount Uhud with Abu Bakr, 'Umar and 'Uthman. While they were on the mountain it shook, so the Prophet ﷺ said:

«اثْبُتْ أُحُدُ فَإِنَّمَا عَلَيكَ نَبِيٌّ وَصِدِّيقٌ، وَشَهِيدَانِ»

«Stand firm, Uhud, for upon you are a Prophet, a Siddiq,[2] *and two martyrs.*»[3]

So anyone whose martyrdom was specifically attested to by the Prophet ﷺ, we affirm his status as a martyr, believing the testimony of the Messenger of Allāh ﷺ and in obedience to him in that.

The second category of those whose martyrdom was testified to by the Prophet ﷺ are those to whom he referred in general

[1] Muslim no. 1915.

[2] *Siddiq*: A trustworthy or trusting man, i.e. Abu Bakr, upon whom the Prophet ﷺ bestowed the title *As-Siddiq*, because he affirmed his belief in the Prophet's miraculous journey to Al-Aqsa (Jerusalem) and to the seven heavens.

[3] Al-Bukhari no. 3675, Abu Dawud no. 4651, and Ahmad 5:331, 338.

terms, as in the *Hadith* pointed out by the questioner, in which he said that whoever was killed in the way of Allāh is a martyr, and whoever dies in the way of Allāh is a martyr, and whoever dies of plague is a martyr, and whoever dies of some gastric illness is a martyr, and whoever is drowned is a martyr, and others whose martyrdom is confirmed in the *Hadith* in general terms. Regarding this category, it is not permissible to apply it to a particular individual. We can only say: Whoever is described thus is a martyr; but we do not refer in particular to any person as a martyr, because the general description of a martyr is different from the attribution of martyrdom to a specific person. Al-Bukhari has explained this in his *Sahih* saying: "Chapter: It Should not be said of a Person: *Shaheed*." He cited as proof of this, the saying of the Prophet ﷺ

«اللهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ»

«*Allāh knows best who is the Mujahid in His cause.*»[1]

And his words:

«وَاللهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ»

«*And Allāh knows best who is injured in His cause.*»[2]

Narrated under this heading was the long, well known *Hadith* which tells the story of the man who was with the Prophet ﷺ in a battle and he was brave, forging ahead, leaving no detached enemy fighter without pursuing him and killing him with his sword. The Companions, may Allāh be pleased with them, extolled him in front of the Prophet ﷺ. Then Al-Bukhari (may Allāh have mercy on him) related the *Hadith* in which the Prophet ﷺ said:

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ»

[1] Al-Bukhari, The Book of *Al-Jihad*, chapter no. 77.

[2] Al-Bukhari, The Book of *Al-Jihad*, chapter no. 77.

«A person performs the deeds which to the people appear to be the deeds befitting the dweller of Paradise, but he is in fact one of the people of Hell.»[1]

This evidence cited by Al-Bukhari (may Allāh have mercy on him) in his explanation is a clear proof, for his ﷺ words:

«اللهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ»

«Allāh knows best who is the Mujahid in His cause.»[2]

This proves that appearances may be deceptive and that the judgements of the Hereafter will be based upon the truth, not upon appearances. The story of this man related by Al-Bukhari (may Allāh have mercy on him) under this heading appears very clear, for the Companions, may Allāh be pleased with them, praised him according to what was apparent from his deeds, but the Prophet ﷺ said to them:

«إِنَّهُ مِنْ أَهْلِ النَّارِ»

«He is one of the people of the Fire.»

So one of the Companions, may Allāh be pleased with them, followed him and remained close to him. And the final action of that man was that he killed himself with his sword. Therefore, we do not judge the status of people in the Hereafter, according to appearances, we only mention the narrations in general terms - and Allāh knows best whether this (ruling) may be applied to this man so described (as drowning) or not. The author of *Al-Fath*[3] has mentioned that 'Umar bin Al-Khattab, may Allāh be pleased with him, addressed the people saying: "You say that in your battles, so-and-so was martyred, and so-and-so died as a martyr, and it might be that he was thrown from his mount. So do not say this! Instead, say as the Messenger of Allāh ﷺ did:

---

[1] Al-Bukhari no. 2898.

[2] Al-Bukhari, The Book of *Al-Jihad*, chapter no. 77.

[3] *Fathul-Bari*: Explanation of *Sahih Al-Bukhari* by Ibn Hajar Al-'Asqalani.

«مَنْ مَاتَ فِي سَبِيلِ اللهِ أَوْ قُتِلَ فَهُوَ شَهِيدٌ»

«Whoever died in Allāh's cause or was killed is a martyr.»[1]

This is what he said as is in *Al-Fath* and it is a *Hasan Hadith*. Based upon this, we testify to what was affirmed by the narration: If it was concerning a specific person, we testify to the martyrdom of that person mentioned by the Prophet ﷺ. If it was in general terms, we testify to the generality of it, but we do not apply it to a specific person, because the judgement of the Hereafter is based upon truth, not upon appearances. We ask Allāh, the Most High to strengthen us with firm words and to improve our hearts and our deeds.

Based upon this, in reply to the question, if a person drowns due to drunkenness is he a martyr, we say: We do not affirm for this drowned person that he is a martyr, whether he drank alcohol, became inebriated and then drowned due to his drunkenness, or he did not drink it.

As we have mentioned drunkenness, it is incumbent to know that drinking alcohol is one of the major sins and that it is an obligation upon every rational Muslim to abstain from it, as he was ordered by his Lord, the Almighty, the Majestic. Whoever drinks it until he becomes inebriated, will be flogged for the first offence and again for the second offence and again for the third offence. If he does it a fourth time, there are those among the scholars who say that he should be killed, based upon a *Hadith* to that effect. Others say that he should not be killed, because the *Hadith* is abrogated. There are others who differentiate (according to circumstances), like Shaikhul-Islam Ibn Taimiyah, who said: "He should be killed if he has been flogged three or four times and he does not cease." Shaikhul-Islam said people should be killed if they will not refrain from drinking unless they are killed. That means that if drinking becomes common among the people and they will not stop it,

[1] Muslim no. 1915 and Ahmad 2:522.

even after punishment, they should be killed.

Ibn 'Uthaimin

The Ruling on Celebrating the Birthday (of the Prophet ﷺ) and *Al-Isra' wal-Mi'raj* [1]

Q There are some people who organize celebrations on the birthday of the Messenger ﷺ and greet the visitors whom they have invited; and on this day, they read the Qur'an and the *Seerah* of the Prophet ﷺ and make religious invocations. They do the same kind of thing on the night of *Al-Isra' wal-Mi'raj*, and they give charity in the form of money and food. Are such actions permissible or forbidden?

A There is no doubt that love of the Messenger ﷺ is an obligation upon every Muslim; indeed, a person's faith is not complete until the Messenger ﷺ is more beloved to him than his father, his son, himself and all people. Nor is there any doubt that a part of loving him is to extol him, obey his law, follow his guidance, and not to allow anyone to put himself before him, nor place in his law anything which is not a part of it, because whoever worshipped Allāh in a way which was not prescribed for His worshipers by Him or His Messenger ﷺ has accused the Messenger ﷺ of negligence or failing to complete the Message, and no Muslim can concede this.

This is why he ﷺ warned us to beware of innovations, saying:

«إِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ»

«Beware of newly invented matters, for every innovation is a misguidance.»[2]

---

[1] *Al-Isra' wal-Mi'raj*: The Night Journey of Al-Quds and Ascension of the Prophet ﷺ to the seven heavens.

[2] Ahmad 4:126-127.

He ordered us to follow his Sunnah and the Sunnah of the noble, Well-Guided Caliphs who came after him. There is no doubt that extolling the Prophet ﷺ is an act of worship, and if one were to extol him through actions which were not legislated by the Sunnah, it would be a despised innovation. Celebrating the birthday of the Prophet ﷺ by holding parties and giving charity and organizing festivities and such like on that day are all innovations without the slightest doubt. The believing person is obliged to hold firm to what has been confirmed as emanating from the Prophet ﷺ, which is sufficient. As for this innovated thing, he ﷺ has warned us against it, and anything which he warns against contains no good in it whatsoever. Were there any good in it, his Companions, may Allāh be pleased with them, would have been the first to practice it. The innovation of celebrating his birthday did not begin until the fourth century after the *Hijrah*,[1] and that was following the first three centuries which were the best, and if it was correct, they would have done it before us. If you are truthful, then it is incumbent upon you to obey the Prophet ﷺ, for in doing so is (all) goodness and success, so abandon such things, O my Muslim brother.

The most surprising thing is that some people hold firmly to this innovation, as if they consider it to be an obligation of the highest order. You see them behaving negligently towards many matters from the Sunnah, which have been authentically reported from the Prophet ﷺ. It is incumbent upon (such) a person to turn in repentance to Allāh and to return (to the Sunnah) and say: "We hear and obey."[2] It has been authentically reported from Imam Malik (may Allāh have mercy on him) that he said: "Nothing will reform the last of

[1] *Hijrah*: Migration of the Prophet ﷺ and his Companions from the persecution and intolerance of Makkah to the freedom and safety of Madinah.

[2] *Al-Baqarah* 2:285.

this community (i.e. the Muslims) except that which reformed the first of it."

We say the same thing regarding *Al-Isra' wal-Mi'raj*, for nothing has been authentically reported from the Companions, may Allāh be pleased with them - nor the best (i.e. the first) generations - to say that they celebrated it; and if celebrating it was part of the Law of Allāh, the Messenger ﷺ would have made it clear to us, and he would have called upon his Companions ﷺ and his people to do it.

Lastly, I would say that it is not confirmed that the Prophet ﷺ was born on the twelfth day of Rabi' Al-Awwal nor the night thereof, nor that his Ascension (*Al-Mi'raj*) took place on the night of the seventeenth of Rajab; in fact, some of the scholars say that he was born on the ninth of Rabi' Al-Awwal, not the twelfth. Likewise, the ascension, as it is well known that it took place in Rabi' Al-Awwal and this is nearer to the truth, though there is also some doubt about this. It has not been authentically reported that the ascension occurred in Rajab, nor in Ramadhan, nor in Rabi'. Therefore, celebrating his birthday and *Al-Isra' wal-Mi'raj* are innovations without any basis... neither legal nor historical. Thus, logic and tradition demand that we do not celebrate these anniversaries.

Ibn 'Uthaimin

Wearing Amulets is Forbidden even if They are from the Qur'an

Q What is the ruling on wearing amulets and placing them on the chest, or under the pillow, bearing in mind that these amulets contain Qur'anic Verses only?

A The correct position is that wearing amulets, even if they are from the Qur'an or from *Hadiths* is forbidden. This is because it was not reported from the Prophet ﷺ, for any means to attaining an end which is not reported from the

Messenger ﷺ is invalid and is not to be taken into account, because it is Allāh, the Almighty, the Majestic Who causes all effects, and if this means is unknown to us either from the Islamic law or from practical experience, then it is not permissible and is not to be considered as a means of attaining an end. Amulets, according to the most reliable view, are forbidden, whether they are from the Qur'an or from other than the Qur'an. When a person is afflicted by anything, he should find someone to recite over him, as Jibril recited incantations over the Prophet ﷺ and he used to recite incantations over his Companions, may Allāh be pleased with them, and this is lawful.

Ibn 'Uthaimin

Yes, the Jinn mingle with Mankind

Q When we write or speak about the Jinn, do they hear us? And is there any supplication or words of seeking refuge which should be said after doing so?

A Yes, the Jinn mingle with mankind and hear their words, and they can possess our bodies when they overpower us, as is proven by many occurrences. But there are supplications and Verses and *Surahs* which we can recite which are a means of protection to mankind from their evil, such as *Al-Mu'awwithatain*, *Ayat Al-Kursi* and the like.

Ibn Jibreen

They are from *Ahlul-Fitrah*[1]

Q The Revealed Books prior to the Qur'an were altered, then came later generations and they continued to

[1] *Ahlul-Fitrah*: Those who will be tried on the Day of Resurrection in order to decide whether they will enter Paradise or the Hell-Fire.

follow the path of these Books, without knowing that they had been altered, so what will be the position of these generations before Allāh, the Most High on the Day of Resurrection?

A There were people who deliberately falsified (their Scriptures) and removed certain punishments and changed some of them. These people carry two sins -altering (the Scriptures), and misguiding those who came after them. There are others who acted upon them, even though they know that they have been altered; and they recite them (as they are), even though they know what the correct reading should be. They carry the sin of deliberately acting upon what has been corrupted. There are still other people who are ignorant and unlettered, who follow these laws and act upon them, without searching for what is correct and original. They carry some sin, but if they are unlettered and unable to ascertain the truth, then their sin is carried by those who misled them. And if they are unable to ascertain the truth and find none to ask, then they will be judged as *Ahlul-Fitrah*, who will be tested in the Hereafter and it will become clear from Allāh's Knowledge who is a believer, and Allāh knows best.

Ibn Jibreen

Destroying built-up Graves

Q My brother died and one of our relatives built a raised-up grave on the surface of the earth with inscribed on it Verses from the Qur'an where he was buried. What is the ruling on this, and is it permissible to destroy this edifice?

A It has been authentically reported that the Prophet ﷺ forbade building over graves, plastering over them and writing upon them, and he ordered 'Ali, may Allāh be pleased with him, saying:

«لَاتَدَعْ قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ»

«*Do not leave any elevated grave without levelling it.*»[1]

The reason for this is probably that it (such a grave) attracts people's attention and may be a cause of trial to the occupant of the grave, as the ignorant people will think that it is the grave of a 'saint' or a righteous leader, and they will become attached to it and take it as a place of worship at which they will pray. This has been prohibited, and what is reported that is allowed is to raise the grave only the height of a finger joint, in order that it be known that it is a grave, so that none may sit upon it or tread on it etc.

Ibn Jibreen

Why do We worship Allāh?

Q We are students of knowledge and we were sitting in on a lecture, and during the talk, the following question was asked: "Why is Allāh, the Most Glorified, Most High worshipped?" One of those present answered, saying: "We worship Allāh in fear of His punishment and in hope of His Mercy." He further explained this by saying: "It is a requirement of worship that one fulfills the Commands of Allāh and His Messenger and abstains from those things which Allāh and His Messenger have forbidden; only in this way is affirmation of the Oneness of Allāh achieved in worship, which results in recompense from Allāh, which is what we all desire and fear." Another person answered, saying: "We worship Allāh for His Self because He commanded us to do so and because it is simply His right to be worshipped, without thinking of Paradise or Hell, for if it were ordained that there was no Paradise and no Hell-fire, would we not worship Allāh?" And he rejected the first saying.

So which saying is nearer to the truth and what is the truth? Also, is it in accordance with that decorum of knowledge and

[1] Muslim no. 969 Abu Dawud no. 3218 and At-Tirmithi no. 1049.

teaching to reject a saying without producing any evidence, while the saying that opposes it is also without proof? What is the ruling on excessive arguing and debate in such matters? May Allāh reward you with the best reward.

It is reported in some narrations that when the reckoning takes place in the Hereafter, Allāh, the Most High will bring forward a man and ask him: "Why did you worship Me?" The slave will reply: "I heard of the creation of Paradise and the lasting felicity which it contains and so I stayed awake during the nights (in prayer), tired myself out during the day (performing good deeds), I thirsted to be admitted to Paradise, I yearned for it, that I might enjoy that felicity and the great reward." So Allāh will say to him: "This is Paradise, so enter it and you will have what you wanted and what you wished for." Then he will bring forth another man and ask him: "Why did you worship Me?" The slave will reply: "I heard of the creation of the Fire and the punishment, the torment, the evils, the fetters and the pain that it contains and so I stayed awake during the nights (in prayer) and tired myself out during the day (performing good deeds), fearful of the Fire and in terror of its pain and punishment." So Allāh, the Most High will say to him: "You are safe from the Fire. Enter Paradise, wherein you will find that which you desired." Then Allāh will bring forth a third man and ask him: "Why did you worship Me?" He will answer: "I knew Your Attributes, Your Majesty, Your Grandeur, Your Grace and Your Blessings and so I worshipped You, desiring (only) You, and for love of You, for it is You Who has the right to be worshipped and glorified, due to Your Bounty, Your Blessings upon Your creation and because of Your Perfect Attributes and Your Almighty Majesty." So Allāh, the Most High will say to him: "Here I am, so look at Me! And I have permitted for you My Reward and given you all that you wished for." In short, all of them are right, but he who worships Allāh because he knows that it is His right to be worshipped and to have His rights rendered unto Him, and because He deserves to be feared, and because He is the

Owner of forgiveness and the Creator of the worshipper and the One Who bestows Favor upon him and to Him belongs all grace, bounty, praise and goodness etc. Then for this person is the greater reward. And Allāh knows best.

Ibn Jibreen

It is Not Permissible to describe a Dead Person as 'the forgiven' or 'upon whom is mercy'

All praise be to Allāh and may peace and blessings of Allāh be upon His servant and His Messenger, Muhammad and upon all his family and Companions. As for what follows:

Many announcements have appeared in the newspapers concerning the deaths of some people, as have the notices of bereavements placed by the relatives of the dead, describing the dead therein as 'forgiven' or saying 'upon whom is mercy', or such like sayings, indicating that he is one of the inhabitants of Paradise. It is not unknown to any who has knowledge of the religion of Islam and its beliefs that this is one of the things which is known to none except Allāh, and that the belief of *Ahlus-Sunnah wal-Jama'ah* is that it is not permissible to testify for anyone that he is in Paradise or Hell, except those who are documented in the Qur'an, such as Abu Lahab, or those whose end was testified to by the Messenger ﷺ, such as the ten from among the Companions, may Allāh be pleased with them, and their like. Or others such as them, for whom there is evidence of their being forgiven or shown mercy. Therefore it is incumbent to say instead: "May Allāh forgive him" or: "May Allāh have mercy on him", or similar words of supplication for the dead.

I ask Allāh, the Most Glorified that He guide us all to the Straight Path. And may peace and blessings of Allāh be upon our Prophet Muhammad and upon all his family and Companions.

Ibn Baz

Some of the Sayings prevalent among the Common People

Q We have learnt some expressions from the common people which we fear contain *Shirk*, such as: "I do not believe that Allāh...", or: "Allāh would not say it" and the like. What is your opinion, may Allāh reward you?

A These expressions which are often used by the common people are said without intention and they do not believe that there is anything forbidden in them. They are accepted by all from the young to the old, but their meaning is not above criticism, therefore it is better to abstain from them, for the first sentence contains a negation of belief in Allāh and the faithful person believes in Allāh and in all that He has informed us of. It is therefore sufficient to say: "I do not believe that such and such has happened", and the meaning would be: I will not believe that this could happen, until it does so.

As for the second sentence, its meaning is that Allāh cannot let this happen, i.e. I hope that Allāh will not allow this to happen or to come into being. Their use of the word "say" is like the expression: *La Qaddar Allāh* (may Allāh not ordain it) and it is something of which one should beware; if supplication of Allāh was made asking that such a thing not occur instead, it would be safer.

Ibn Jibreen

The Ruling on Praying and Fasting and such like on behalf of the Dead

Q Is it correct to pray, fast and recite the Qur'an on behalf of the dead?

A Yes, it is correct for a person to pray, fast, give charity, recite the Qur'an, utter remembrance of Allāh, and

perform other such deeds by which one draws closer to Allāh on behalf of the dead, on condition that he (the dead person) is a Muslim. However, if he is a disbeliever, it is not permissible for a person to do anything on his behalf. For example, when a person dies and he was not in the habit of praying, it is not permitted for his family to ask forgiveness for him or to offer any righteous deeds on his behalf. Having said this, this kind of charity is not recommended, it is simply permissible and it is better to supplicate Allāh for him, according to the words of the Prophet ﷺ:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

«When the son of Adam dies, all of his deeds are cut off except three: Continuing charity, beneficial knowledge or a righteous son who supplicates for him.»[1]

Ibn 'Uthaimin

There are no Superficial Matters in Islam

Q What is the ruling in the Islamic law on one who says: "Shaving the beard and shortening one's garment are superficial issues and not part of the fundamentals of the religion", or one who laughs at those who stress these things?

A Such talk is very dangerous and highly detested; there are no superficial matters in religion, all of them are essentials and righteousness and beneficial. It (the religion) can be divided into two categories: Fundamentals and jurisprudence. The issues of the beard and shortening the garment are matters of jurisprudence not fundamentals, but it is not permissible to call any matter pertaining to the religion

[1] Muslim no. 1631, Abu Dawud no. 2880, Al-Bukhari no. 38, Ahmad 2:372, At-Tirmithi no. 1376 and An-Nasa'i no. 3681.

superficial. One fears for the one who says such things in disparagement and mockery, that he may be guilty of apostasy from his religion, for Allāh, the Most High says:

﴿قُلْ أَبِاللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾﴾

﴿Say: "Was it Allāh and His Ayat (proofs, evidences, verses, lessons, signs, revelations etc.) and His Messenger that you were mocking? Make no excuse, you have disbelieved after you had believed.﴾[1]

It was the Messenger ﷺ who ordered growing the beard and trimming the moustache; and obedience to him is an obligation, as is respect for his commands and his prohibitions in all matters. Abu Muhammad Ibn Hazm has mentioned that there is complete agreement among the scholars on the obligation of growing the beard and shortening the moustache. And there is no doubt that felicity, salvation, honor, nobility and the praised abode (Paradise) are attained through obedience to Allāh and His Messenger ﷺ and that destruction, loss and an evil abode (Hell) are the result of disobedience to Allāh and His Messenger ﷺ. Likewise raising one's garments above the ankles is an obligation, based upon the words of the Prophet ﷺ:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَهُوَ فِي النَّارِ»

«Whatever hangs down below the ankles from the Izar [2] will be in the Fire.»[3]

And his words:

---

[1] *At-Tawbah* 9:65-66.

[2] *Izar*: Waist wrap.

[3] Al-Bukhari no. 5787.

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَومَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمُسْبِلُ إِزَارَهُ وَالْمَنَّانُ فِيمَا أَعْطَى، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الكَاذِبِ»

«There are three persons to whom Allāh will not speak, nor will He look upon them, nor sanctify them on the Day of Resurrection and upon whom will be a painful punishment: The one who lets his Izar hang down, the one who gives away what is given to him and the one who sells his wares by swearing to a lie.»[1]

And he ﷺ said:

«لَا يَنْظُرُ اللهُ إِلَى مَنْ جَرَّ ثَوبَهُ خُيَلَاءَ»

«Allāh will not look at one who lets his garment hang out of pride.»[2]

Therefore it is obligatory for a Muslim man to fear Allāh and raise his garment, whether it be a *Qamees*,[3] an *Izar*, trousers or a cloak - and not to let it hang below the ankles. It is best for it to be between mid-calf and the ankle. Should its hanging down be due to pride, the sin is greater. If it is due to negligence, rather than pride, then it is detested and the one who does it is a sinner, but his sin does not include that of pride, although there is no doubt that letting the garment hang down is a path to pride, even if the one who does it claims that he does not do so out of pride. Since the warning in the *Hadith* is general, it is not permissible to be negligent in the matter. As for the story of (Abu Bakr) As-Siddiq, may Allāh be pleased with him, and his words to the Prophet ﷺ: "My *Izar* hangs down, unless I am careful with it." The Prophet ﷺ said to him:

[1] Muslim no. 106 and Abu Dawud no. 4087.

[2] Al-Bukhari no. 5783.

[3] *Qamees*: A long shirt.

«إِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خُيَلَاءَ»

«*You are not one of those who do it out of pride.*»[1]

This is the truth regarding one whose situation is as that of As-Siddiq, may Allāh be pleased with him, regarding the hanging down of his garment without pride, who takes care with it and endeavors to keep it firm. As for him who deliberately lets his garment hang down, the warning (of punishment) includes him and he is not like As-Siddiq. In addition to what has been mentioned, wearing a long, hanging garment is also a waste of money and it causes it to trail in dirt and impure things, and it is a form of imitating women - and a Muslim is obligated to avoid all of these things. And Allāh is the Granter of success and the Guide to the Right Way.

Ibn Baz

Allāh guarantees Sustenance, but...

Q From those who hide themselves with and wear the garment of Islam I have heard the claim that sustenance is guaranteed by Allāh, the Most Glorified, Most High, and that whoever is God-fearing and sticks to the correct path of Islam will eat from above him and below him and from where he never expects it; but why do people die from hunger and drought in some areas? Is there not a guarantee from before which is conditional upon obedience (to Allāh and His Messenger ﷺ)?

A There is no doubt that Allāh, the Most High guarantees sustenance for all created things and He has made for them their means (of attaining it), but He may test people - even if they be believers - by trial, in order to show who is patient and who is not. And He, the Most High has made the means of acquiring sustenance easy and given man strength

[1] Abu Dawud no. 4085.

and ability to pursue trade, profit, and to seek sustenance. But if he does not make use of this strength and ability, then he is not protected from being afflicted by hunger, poverty and pain. Likewise, Allāh might afflict a land in which there are cattle and other livestock, as a punishment for the people's sins, disbelief and because they abandoned their obligations.

Ibn Jibreen

Is *Kufr* (Disbelief) from Allāh?

We know that everything which happens in this world is from Allāh, the Most Glorified, Most High, so is *Kufr* also from Allāh?

We must believe that Allāh, the Most High guides whom He wills, by His Bounty, and He sends astray whom He wills through His Justice, and that nothing happens in this world except by the universal extent of Allāh's Will and Intent. This includes *Kufr*, belief, obedience, disobedience, and that whatever Allāh wills, will happen, and that whatever He does not will, will not happen. In addition, Allāh, the Most High has given the people ability and free will by which they pursue their deeds, whether good or evil, and in accordance with them, the obedient one is rewarded and the disobedient one is punished. But Allāh, the Most Glorified, has favored the believers with His Guidance and directed their hearts towards obedience by His Grace and Generosity, while He has abandoned the disbelievers and has given them a free hand in (the matter of) their souls, their vain desires and their enmity, out of His Justice and Wisdom. And your Lord does not treat anyone with injustice. Due to this, disbelief occurs by Allāh's universal Intent and (then) the Will of Allāh has granted the individual. In accordance with it, he will be punished because of his choice and his ability, even though it may be surpassed by the Ability and Will of the Creator - and Allāh knows best.

Ibn Jibreen

Islam's Attitude to Folk Medicine

Q What is the position of Islam regarding practitioners of folk medicine?

A It has been reported in a *Hadith*:

«مَاأَنْزَلَ اللهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ وَجَهِلَهُ مَنْ جَهِلَهُ»

«Allāh did not send down a disease without sending down the cure for it; he who knows it knows it and he who is ignorant of it is ignorant of it.»[1]

These practitioners of folk medicine have learnt these medicines through experience and consulting the books of medicine which have compiled by scholars who were knowledgeable in such things. This is one of the many sciences since the time of the Prophets and before. Some people have specialized and learnt the composition of medicines and the properties of every medication and their uses, but they believe that they are a means to a cure and that it is Allāh, the Most Glorified, Most High Who brings about the result. Based upon this, there is no objection to learning this (kind of medicine) and being treated by it. The questioner should read the book *At-Tibb An-Nabawi* by Ibn Al-Qayyim and (another book of the same title) by Ath-Thahabi and *Al-Adab Ash-Shar'iah* by Ibn Muflih and the book *Tasheelul-Manafi* and such like.

Ibn Jibreen

The Ruling on Travelling to Other than the Three Mosques[2]

Q There is a mosque near us which was built and called Mu'ath bin Jabal Mosque, popularly known as *Masjid*

[1] Al-Bukhari no. 5678.

[2] The three mosques: The Sacred Mosque in Makkah, Prophet's Mosque in Al-Madinah and Al-Aqsa Mosque in Jerusalem.

Al-Jund. The people come to visit it on Fridays and in the month of Rajab every year, both men and women. Is this authorized by the Sunnah, and what is your advice to those people, O Eminent Sheikh.

First of all, this is not authorized by the Sunnah, because it has not been authenticated that Mu'ath bin Jabal, may Allāh be pleased with him, built a mosque when the Prophet ﷺ sent him to Yemen. And since it is not verified, the claim that this is his mosque is baseless, and every claim without evidence is rejected.

Secondly, even if it were proved that Mu'ath bin Jabal built a mosque there, visiting it and travelling to it have not been prescribed. Indeed, travelling to any mosque other than the three mosques is forbidden. The Prophet ﷺ said:

«لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى»

«Do not saddle up your riding beasts except to three mosques: The Sacred Mosque, this, my mosque and Al-Aqsa Mosque.»[1]

Thirdly, singling out the month of Rajab for such visits is an innovation also, because the month of Rajab is not singled out for any kind of worship, neither fasting nor prayer, and its ruling is no different from that of the other Sacred Months; they are: Rajab, Thul-Qa'dah, Thul-Hijjah and Muharram. These are the months about which Allāh says in His Book:

﴿إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ﴾

﴿Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He

[1] Al-Bukhari no. 1197 and Muslim no. 1397.

created the heavens and the earth; of them four are sacred.﴾[1]

It has not been authentically reported that the month of Rajab has been singled out from them for anything, neither fasting nor prayer. Thus, if any person singles out this month for any kind of worship which has not been confirmed by the Prophet ﷺ, he is an innovator, because the Prophet ﷺ said:

«عَلَيكُمْ بِسُنَّتِي وَسُنَّةِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

«*It is incumbent upon you to follow my Sunnah and the Sunnah of the Well-Guided Caliphs who come after me; hold fast to it and bite onto it with your molars, and beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is a misguidance.*»[2]

So my advice to those, my brothers who attend this mosque which they claim is the mosque of Mu'ath in Yemen is not to fatigue themselves and waste their money in this matter which will do naught but distance them from Allāh. I advise them to exert their energies in things of which the legality is confirmed by the Book of Allāh and the Sunnah of His Prophet ﷺ, and this is sufficient for the believer.

Ibn 'Uthaimin

It is Not Permissible for Anyone to reject the Laws which Allāh has imposed upon His Creatures

Q There is a man who says that some of the Islamic laws need to be revised and that they need to be changed as

[1] *At-Tawbah* 9:36.

[2] Ahmad 4:126 and 127.

they are not suitable for these times, such as the laws of inheritance, which grant two shares to the male. What is the Islamic ruling on those who say such things?

The laws which Allāh has ordained for His creatures and which He has explained in His Book, or in the words of His truthful Messenger - may the best of peace and blessings from his Lord be upon him - such as the laws of inheritance, the five prayers, *Zakah*, fasting and such like, which Allāh has elucidated for His creatures and upon which the whole community (of Muslim scholars) agree may not be rejected by anyone, nor may they be altered, for they are laws established for the whole community in the time of the Prophet ﷺ and afterwards until such time as the Hour is established. This includes favoring the male children and their sons, the brothers of the parents, and of the father (by two shares),

Because Allāh, the Most Glorified, the Most High has made it clear in His Noble Book and the Muslim scholars are in complete agreement over it. Therefore it is incumbent to do it, with faith and belief. And whoever claims that something else is better is a disbeliever, as is the one who claims that it is permissible to act in defiance to it, because he has rejected Allāh and His Messenger ﷺ and the consensus of the scholars, and it is a duty of those placed in authority to order him to turn to Allāh in repentance if he is a Muslim; he either does so or he should be killed as a disbelieving apostate from Islam. The Prophet ﷺ said:

«مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ»

«*Whoever changes his religion, kill him.*»[1]

We ask Allāh to protect us and all of the Muslims from trials and disobedience to the pure Islamic law.

Ibn Baz.

[1] Al-Bukhari no. 3017, Abu Dawud no. 4351, Ibn Majah no. 2535 and Ahmad 1:282.

The Meaning of Happiness and Wretchedness

Q I would like a clear explanation of the words *Sa'adah* (happiness) and *Shaqawah* (wretchedness) which Allāh decrees for man when he is in the belly of his mother, and how can this be reconciled with the Verse:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾﴾

﴿As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in Al-Husna (the best, i.e. La ilaha illallāh - none has the right to be worshipped except Allāh, or a reward from Allāh), We will make smooth for him the path of ease. But he who is a greedy miser and thinks himself self-sufficient and belies Al-Husna, We will make smooth for him the path of evil.﴾? [1]

A The happiness and wretchedness which Allāh, the Most Glorified, Most High decrees for mankind when he is in the belly of his mother was also decreed for man fifty thousand years before the creation of the heavens and the earth.

«فَإِنَّ اللهَ سُبْحَانَهُ وَتَعَالَى حِينَ خَلَقَ الْقَلَمَ قَالَ لَهُ: اكْتُبْ قَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

«When Allāh, the Most Glorified, Most High created the Pen, He said to it: "Write." It asked: "What shall I write?" He replied: "Write all that will be." So it wrote everything that would be from that hour to the Day of Resurrection.»[2]

Included in that is the happiness of the sons of Adam and their wretchedness, and this does not contradict the Words of

[1] *Al-Layl* 92:5-10.

[2] Abu Dawud no. 4700 and At-Tirmithi no. 2155.

Allāh, the Almighty, the Majestic:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥ وَصَدَّقَ بِٱلْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِٱلْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ۝١٠﴾

﴿As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in Al-Husna (the best, i.e. La ilaha illallāh - none has the right to be worshipped except Allāh, or a reward from Allāh), We will make smooth for him the path of ease. But he who is a greedy miser and thinks himself self-sufficient and belies Al-Husna, We will make smooth for him the path of evil.﴾[1]

Because the deeds of the individual are the means by which he attains happiness or the cause of his wretchedness. So he is required to abide by the commands and prohibitions which Allāh has enjoined upon him and believe in what he is informed, and to avoid miserliness and claiming to have no need of Allāh, the Almighty, the Majestic, and disbelief in what he is informed. The Prophet ﷺ informed his Companions, may Allāh be pleased with them:

«مَا مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ»

«There is none whose place in Paradise or the Hell-Fire has not been already written.»

They said: "O Messenger of Allāh! Shall we not depend upon what has been written and abandon deeds?" He said:

«اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

«Act, for the path of everyone is made easy towards that for which he was created.» Then he recited this Verse.[2]

Thus, when a person conforms, and he follows the right path, and fulfills what Allāh has ordained for him and abstains from

[1] *Al-Layl* 92:5-10.

[2] Al-Bukhari no. 4949.

what is prohibited to him, and believes in what he is obliged to believe, the way is then made easy for him to attain ease. This is a sign and a proof for him that he is one of the people of *As-Sa'adah*, because the Prophet ﷺ said that the deeds of the people of *As-Sa'adah* are made easy for them.

In the case of the one who opposes this, it is a proof of his wretchedness - may Allāh protect us from that - for it is made easy for him to perform the deeds of the people of *Ash-Shaqawah*.

Ibn Jibreen

The Punishment of the Grave

Q Does the punishment of the grave affect the spirit or the body?

A The punishment of the grave is confirmed in the Book of Allāh and the Sunnah of His Messenger ﷺ; as for the Book of Allāh, He, the Most High says:

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾﴾

﴿And if you could but see when the Thalimun (polytheists and wrongdoers) are in the agony of death, while the angels are stretching forth their hands, saying: "Deliver your souls! This Day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs revelations etc.) with disrespect.﴾[1]

And He says:

---

[1] *Al-An'am* 6:93.

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾

﴿The Fire, they are exposed to it morning and afternoon and on the Day when the Hour will be established, (it will be said to the angels): "Place Fir'awn's (Pharaoh's) people in the severest torment!﴾[1]

As for the *Hadiths* which mention the punishment of the grave, they are numerous, including the *Hadith* known to scholars and lay people among the Muslims, which worshipper utter in prayer:

«أَعُوذُ بِاللهِ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ»

«I seek shelter with Allāh from the punishment of the Hell-Fire, and from the punishment of the grave, and from the trial of life and death, and from the trial of Al-Masih Ad-Dajjal.»[2]

The punishment of the grave is essentially a spiritual one, but it might also affect the body sometimes, especially at the time of interrogation, when man is asked at the time of his burial who is his Lord, what is his religion, and who is his Prophet, for his soul is returned to his body, but it is the return of *Al-Barzakh*[3] and it is not connected to the body in the same way as it was during the life of this world. So the deceased is asked about his Lord, his religion and his Prophet, and if he is a disbeliever or a hypocrite, he will say: "Hah! Hah! I do not know!" I heard of a man about whom they said something,

[1] *Ghafir* 40:46.

[2] Al-Bukhari no. 832 and Muslim no. 589.

[3] *Al-Barzakh*: a barrier; referring to all that occurs when the soul is returned to the body, from the time of death until the Day of Resurrection.

and so I said likewise." Then he will be struck with an iron rod and he will cry out with such a cry that everything except mankind will hear him and if man were to hear it, he would fall down.[1]

Ibn 'Uthaimin.

Whoever claims to have Knowledge of the Unseen is a Fortuneteller, a Sorcerer or a *Taghut*[2]

Q What is the ruling on one who claims to have knowledge of the unseen? And what are the types of *Al-Ghaib* (the unseen) which mankind desires to know?

A Whoever claims to possess knowledge of the unseen is a fortuneteller, a sorcerer or a *Taghut* because none knows the unseen except Allāh, as Allāh says:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ﴾

﴿And with Him are the keys of the Ghaib (all that is unseen); none knows them but He.﴾[3]

What is meant by *Al-Ghaib* is knowledge of the future, of the times of death, of one's life-span, etc.

Ibn Jibreen

Mental Disturbances cannot be cured by Amulets

Q Is it permissible for me to wear an amulet since I suffer from mental disturbances?

---

[1] At-Tirmithi no. 1071 and Abu Dawud nos. 4751 and 4753.

[2] *Taghut*: One who has exceeded the bounds. It normally refers to any false deity. This or one who is worshipped and he is pleased with that, or one who calls others to the worship of other deities besides Allāh, and *Ash-Shaytan*, in addition to one who claims knowledge of the unseen.

[3] *Al-An'am* 6:59.

It is not permissible to wear amulets according to the (previously) mentioned *Hadith*[1] and others; but it is permissible to make incantations using the Qur'an, to make supplications, perform the night prayers, make remembrance of Allāh much, perform righteous deeds, seek refuge with Allāh from Satan and avoid acts of disobedience and those who commit them. All of this will bring peace, rest and a happy life.

Ibn Jibreen

The Ruling on Swearing by *Al-Amanah* [2]

Is swearing by *"Amanatullah"* permissible, and what is the view of the Islamic law regarding one who plays chess, backgammon and dominoes?

It is not permissible to swear by *Al-Amanah*, for it has been reported in a *Hadith* on the authority of Buraidah, may Allāh be pleased with him, that the Prophet ﷺ said:

«مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا»

«Whoever swears by Al-Amanah is not one of us.»[3]

As for playing chess, it is forbidden, according to what has been said by the Muslim scholars; and as for backgammon and dominoes, both of them are frivolous acts, which prevent one from the remembrance of Allāh and waste the Muslim's time in futility. The rational person regards his time too valuable to waste in things such as this.

Ibn Jibreen

---

[1] See "The Ruling on selling Amulets and Talismans" and related questions that appeared earlier.

[2] *Al-Amanah*: trust.

[3] Abu Dawud no. 3253.

The Cure for Satanic Thoughts

Q Sometimes dangerous notions and ideas come into my mind and I fear that they may remove me from the pale of my religion; what can I do about them?

A These notions and thoughts are from Satan, who whispers into the hearts of mankind in order to cause confusion to the Muslim; so when you feel any such thing, seek refuge with Allāh and stop thinking about matters of the unseen, matters of (Allāh's) Attributes and creation, so that your conviction is not weakened.

Ibn Jibreen

The Angels entering the House

Q Is it true that the angels do not enter a room on whose walls there are pictures hung?

A It has been reported in authentic *Hadith* that the angels do not enter a house in which there is a dog, nor that in which there is a picture,[1] but it has been reported in some narrations that those which are printed on clothes are accepted.[2] It has been authentically reported that the Prophet ﷺ entered upon 'A'ishah, may Allāh be pleased with her, and she had curtained off a vestibule in her house with a curtain containing pictures. The Prophet ﷺ became angry and would not enter until she had removed it and made it up into a cushion or two cushions.[3] From this it has been inferred that what has been cut up and is trodden on or sat upon is permissible, while that which is fastened or hung on the wall or such like is prohibited. This would be either because in these pictures there are imitations of Allāh's creation, or because of

[1] Al-Bukhari no. 3224 and Muslim no. 2106.

[2] Al-Bukhari no. 5958.

[3] Al-Bukhari no. 5954.

the fear of them being revered and becoming objects of exaggerated and excessive behavior, or of the makers of these pictures being revered and praised, which are the prerogatives of Allāh, the Most High.

Ibn Jibreen

The Evidence of the Messengers' Truthfulness

Q What is the evidence of the Messengers' and Prophets' truthfulness and with what did Allāh support them?

A Allāh provided proofs for the Prophets' truthfulness, supported them with miracles which impressed mankind, and they were also known among their peoples for their truthfulness and their good counsel. Their characters were excellent, their deeds were righteous, their tongues were truthful, and they were trustworthy, religious folk.

They were happy, having a cheerful appearance. Allāh knows best where to put His Message and they were the best of Allāh's creation; and your Lord creates and chooses whom He wills. Whoever requires more information on this subject should read the books of history, *Tafsir*, Prophetic *Seerah* and miracles and evidences of Prophethood which have been penned by the scholars wherein they have expounded on the subject in detail.

Ibn Jibreen

Disagreement between the Companions, may Allāh be pleased with them, and the Ruling on cursing Them

Q What is the position of *Ahlus-Sunnah wal-Jama'ah* regarding the disagreements among the Companions, may Allāh be pleased with them? And what is the ruling on cursing one of them?

A *Ahlus-Sunnah wal-Jama'ah* refrain from commenting on the disgreements between the Companions, may Allāh be

pleased with them. They say that each of them is a *Mujtahid*,[1] and whichever of them reaches a correct decision, has two rewards, while whoever makes a mistake, has the reward of his *Ijtihad* and will be forgiven for his mistake. The virtue and praise of the Companions, may Allāh be pleased with them, has been recorded in the Book (of Allāh) and the Sunnah. This is why we consider them to be just and fair and invoke Allāh's Pleasure upon them, and we absolve them of the claims of the *Rafidhah*,[2] who revile them, or curse some of them. For whoever reviles one of them, or claims it is permissible to curse one of them, is astray and a source of misguidance. We seek refuge with Allāh from his position.

Ibn Jibreen

The Difference between a Messenger (*Rasul*) and a Prophet (*Nabiyy*)

Q Is there any difference between a Messenger and a Prophet?

A Yes, the scholars say that a Prophet is one who receives Revelation from Allāh of a law, but he is not commanded to propagate it, only to practice it himself, without being called upon to disseminate it.

A Messenger is one who receives Revelation from Allāh of a law and he is called upon to propagate it and to act upon it. Every Messenger is a Prophet, but not every Prophet is a Messenger. The Prophets are more in number than the Messengers; and Allāh has related the stories of some of the Messengers in the Qur'an and others He has not related. Allāh,

[1] *Mujtahid*: One who performs *Ijtihad* which is the case of issuing a religious ruling on a matter that is not previously proven by religious texts.

[2] *Rafidhah*: A diverse category of Shiites who share the common trait of reviling and slandering the Companions of Allah's Messenger ﷺ.

the Most High says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ﴾

﴿And indeed We have sent Messengers before you (O Muhammad ﷺ): Of some of them We have related to you their story, and some of them We have not related to you their story. And it was not given to any Messenger that he should bring a Sign except by the leave of Allāh.﴾[1]

Based upon this Verse, it is plain that every Prophet mentioned in the Qur'an is a Messenger.

Ibn 'Uthaimin

The Ruling on Countering Magic with Magic

Q I have a friend whose wife was subjected to magic and no medicine has helped her. So another person pointed out a man to us who treats magic with magic... is this man guilty of any sin, since he is using magic in order to benefit others and he is not harming anyone by it? And is there any sin upon my friend for going to this magician in order to cure his wife from what is afflicting her?

A I would like to make clear that magic is one of the major sins; indeed, it is *Kufr* if the magician seeks help from the devils or commits *Shirk* thereby. Teaching magic is also *Kufr* and it is incumbent to avoid it and beware of it so one does not fall victim to the kind of *Kufr* which takes one out of the fold of Islam. As for removing the spell of one affected by magic, it may be divided into two categories. The first category is through the use of permitted invocations from the Qur'an; this is allowed and there is no objection to it. One of the best things to be recited against magic is:

[1] *Ghafir* 40:78.

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾

﴿Say: "I seek refuge with the Lord of the daybreak."﴾[1]

And:

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾

﴿Say: "I seek refuge with the Lord of mankind."﴾[2]

The second category is curing magic by magic; in this matter there is a difference of opinion, both among the early scholars and later scholars. Some of them permit it because of the removal of evil entailed in it for the one who is under its spell and others have forbidden it. The Prophet ﷺ was asked about *An-Nushrah*[3] and he said:

«هِيَ مِنْ عَمَلِ الشَّيْطَانِ»

«It is from the deeds of Satan.»[4]

And the deeds of Satan are those which contain magic. As for that which uses permitted invocations, there is neither objection nor opposition to it, until such times as Allāh cures him of that (which ails him). As for belief in magic, it is of two types: The first is that one believes that it has an effect, and there is no objection to this, because it is a matter of fact. The second type is to believe in it and to accept it; this is forbidden and not permitted.

Ibn 'Uthaimin

The Destination of *Ahlul-Fitrah*

Q What is the final destination of those who lived during the period the Messenger of Allāh, 'Isa, upon him be

[1] *Surah Al-Falaq*.

[2] *Surah An-Nas*.

[3] *An-Nushrah*: Treatment of magic, often involving counteractive magic.

[4] Abu Dawud, no. 3868.

peace, and before the beginning of the mission of our Messenger, Muhammad ﷺ, and are they considered to belong to *Ahlul-Fitrah*?

The correct statement is that *Ahlul-Fitrah* are divided into two categories: The first category is the one before whom the evidence is established, and he recognized the truth, yet followed what he found his forefathers following. In this case, there is no excuse for him and he is among the inhabitants of the Fire.

As for one before whom the evidence has not been established, his matter is for Allāh, the Almighty and Majestic to decide, and we do not know his final destination. This is because we do not know of a *Shari'ah* text for that case. But in the case of one about whom it is confirmed that he will be in the Fire based upon authentic evidence, then he is in the Fire.

Ibn 'Uthaimin

The Ruling on Swearing by *Ash-Sharaf*[1] and by the Ka'bah

Is it permissible to swear by *Ash-Sharaf* or by the Ka'bah?

It is not permissible to swear by other than Allāh; indeed, it is *Shirk*. This is because to swear by something is to glorify it and it is not permissible to glorify any created thing. The Companions, may Allāh be pleased with them, during the early period of Islam, used to swear by the Ka'bah, but the Prophet ﷺ ordered them to say: "By the Lord of the Ka'bah..." As for *Ash-Sharaf, An-Nasab,*[2] *Al-Adab* [3] and the like, all of them are swearing by other than Allāh. Ibn 'Abbas, may Allāh

[1] *Ash-Sharaf*: High rank, nobility.

[2] *An-Nasab*: Lineage, family tree.

[3] *Al-Adab*: Good manners.

be pleased with him, said: "The *Shirk* in this community is less visible than the crawling of a black ant on a black rock, during a dark night." And it is to say: "By Allāh and your life, O so-and-so and by my life..." etc. Thus, making life the object of ones swearing is a kind of *Shirk*.

Ibn Jibreen

The Ruling on Celebrating Birthdays

What is the rule on celebrating birthdays?

Celebrating birthdays has no basis in the pure religion; indeed, it is an innovation, according to the saying of the Prophet ﷺ:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَالَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«Whoever innovates in this matter of ours that which is not from it, will have it rejected.»[1]

In the wording of Muslim, narrated in *Mu'allaq*[2] form by Al-Bukhari in his *Sahih*, in a manner indicating his approval of it, it was said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performs a deed which is not in conformity with this religion of ours will have it rejected.»[3]

It is well known that the Prophet ﷺ did not celebrate his birthday throughout the whole of his life, nor did he order it. Neither did he teach it to his Companions, may Allāh be pleased with them, likewise the noble caliphs. None of his Companions, may Allāh be pleased with them, did it and they

[1] Al-Bukhari no. 2697 and Muslim no. 1718.

[2] *Mu'allaq*: With an incomplete chain of narrators.

[3] Muslim no. 1718.

were the most knowledgeable of people regarding his Sunnah, and they loved the Messenger of Allāh ﷺ more than any other people and they were the most careful in obeying that which he brought (i.e. the Qur'an and Sunnah). If celebrating his birthday had been legislated, they would have been the first to do it. Likewise were the scholars of the best generations, not a single one of them did it, nor did they order it.

From this, it is known that it is not part of the Islamic law that Allāh sent Muhammad ﷺ to celebrate it. We call Allāh, the Most Glorified to witness, along with all of the Muslims that had he ﷺ done it or ordered it, or if his Companions, may Allāh be pleased with them, had done it, we would be the first to do it and to call others to do it. Because we are - all praise and thanks be to Allāh - the most careful of people in obeying his Sunnah and extolling his commands and his prohibitions. We ask Allāh that He make us and all of the Muslims firm upon the truth and to keep us safe from all that contradicts the pure Law of Allāh, verily, He is Most Magnanimous, Most Generous.

Ibn Baz

The Ruling on Building over Graves

Q What is the ruling of the religion on building graves with bricks and cement, above the surface of the earth?

A First of all, I dislike for a person to be addressed by such questions as: "What is the ruling of the religion, or what is the ruling of Islam," or such like, because one person cannot speak for Islam, for he might be mistaken, or he might be right. So if we say that a person speaks for Islam, it amounts to saying that he is never wrong, since there are no mistakes in Islam. It is therefore better to say, in such cases: "What do you consider is the ruling on one who does such and such?" or: "What is your opinion regarding one who does such and such?" or: "What is your view in Islam, is the ruling for such

and such?" The important thing is that the question be worded in a way that reflects the real worth of the one being questioned.

As for my view regarding this question, then it is not allowed to build over graves. This is because it is confirmed that the Prophet ﷺ forbade building over graves, plastering the grave, or that something be erected over it. So the structure over the grave is prohibited since it is a means toward using it for worship and committing *Shirk* with Allāh the Almighty, the Majestic.

Ibn 'Uthaimin.

Dealing with Disbelievers

The Ruling on showing Hospitality to Non-Muslims by offering them Alcoholic Drinks

Q Is it permissible for a Muslim to show hospitality to the friendly non-Muslims by offering them food and drink which the Islamic religion has prohibited?

A Islam is the religion of tolerance, ease and flexibility, and at the same time, it is the religion of justice. Hospitality is a part of Islamic good manners, but if the guest is a disbeliever, then the ruling differs according to the different intention of the host and the different types of hospitality he offers him. If his intention is legitimate, based upon his desire to create harmony between himself and the disbeliever, so that he may call him to Islam and save him from *Kufr* and misguidance, then his intention is honorable.

One of the fixed rules of the Islamic law is that means are governed by aims; thus, if the aim is obligatory, the means is also obligatory; whereas, if the aim is forbidden, the means is also forbidden. And if he does not have a legitimate intention in offering hospitality and his failing to do so will not result in harm, then it is permissible.

However, offering hospitality in the form of food and drinks which Allāh, the Almighty, the Majestic has forbidden is not permissible, for hospitality in this case is a form of disobedience to Allāh, obedience to them, and placing their right over the Right of Allāh. The Muslim's obligation is to adhere to his religion. Doing so in non-Muslim countries will show a powerful image and he will be calling people to Islam by his words and deeds.

The Permanent Committee

The Ruling on Trading with a Disbeliever

Is it right to trade and do business with a disbeliever when we know that they are disbelievers, especially since we are in need of the things which they manufacture?

There is no objection - if Allāh wills - to using what the disbelievers produce in case of need. As is the situation in these times; we do business with disbelieving nations, purchasing their manufactured goods and their products, such as cars, clothes, machines, tools, utensils and other things. This need forces us to make agreements with them over prices, methods of usage, essential descriptions, delivery of payment, receipt, dispatch of merchandise, and so on, as required by the purchaser. And Allāh knows best.

Ibn Jibreen

The Ruling on Praying behind Those Who appeal for Help from Other than Allāh and making Friends with Them

All praise be to Allāh and may peace and blessings of Allāh be upon His Messenger and all his family and Companions. As to what follows, the Permanent Committee for Scholarly Research and Legal Rulings read the following question from an inquirer, the text of which was:

There is a man who lives with a community who seek help from other than Allāh. Is it permissible for him to pray behind them? And should he migrate from them? And is their *Shirk* of a major type? And is making friends with them like making friends with real disbelievers?

The Committee replied as follows: If the situation of those among whom one lives is as you say, that they seek help from other than Allāh, such as seeking help from the dead or the absent living, or from trees, or stars and the like, then

they are polytheists, guilty of major *Shirk*, which removes them from the fold of Islam.

It is not allowed to befriend them, just as it is not allowed to befriend the disbelievers, nor is prayer behind them valid, nor is it allowed to marry among them, nor to live among them, except for such as one who is inviting them to the truth with evidence, hoping that they will respond to his call and that their religious beliefs will be corrected at his hand.

Other than this, it is an obligation upon him to migrate from them to another community where he can cooperate in establishing the fundamentals of Islam and its jurisprudence and to revive the Sunnah of the Messenger of Allāh ﷺ.

If he cannot do so, then he should keep himself secluded from all of these (misguided) sects, even if this should cause him difficulty. This is based upon what has been authentically reported from Huthaifah, may Allāh be pleased with him, that he said:

"The people used to ask Allāh's Messenger ﷺ about good, but I asked him about evil, fearful that I might fall into it. I said: "O Messenger of Allāh! We were in a state of ignorance and evil until Allāh brought us this goodness (i.e. Islam). So (tell me), will there be any evil after this goodness?" He answered: "Yes." I then asked: "And will there be any good after this evil?" He said:

«نَعَمْ وَفِيهِ دَخَنٌ»

«Yes, and in it there is Dakhan.»

I asked: "And what is its *Dakhan*?" He said:

«قَوْمٌ يَسْتَنُّونَ بِغَيْرِ سُنَّتِي وَيَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ»

«A people who will perform Sunan which are not from my Sunnah and will guide (people) with other than my guidance - you will recognize them and reject them.»

I asked: "And will there be any evil after this goodness?" He said:

«نَعَمْ دُعَاةٌ إِلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيهَا قَذَفُوهُ فِيهَا»

«Yes. Callers on the gates of the Hell-Fire; whoever responds to them, will be thrown therein by them.»

I said: "O Messenger of Allāh! (Can you) describe them to us?" He replied:

«نَعَمْ هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا»

«Yes. They are from our race and they speak our language.»

I said: "O Messenger of Allāh! What do you order me to do if I meet them?" He said:

«تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ»

«Hold fast to the community of Muslims and their leader.»

I said: "And if they have neither community nor leader?" He answered:

«فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَو أَنْ تَعَضَّ عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوتُ وَأَنْتَ عَلَى ذَلِكَ»

«Then avoid all of these groups, even if you have to chew on the roots of a tree even if death should come to you because of that.»[1]

Al-Bukhari and Muslim are agreed upon its authenticity - may peace and blessings of Allāh be upon our Prophet Muhammad and upon all his family and Companions.

The Permanent Committee

[1] Al-Bukhari nos. 3606 and 7084.

How to treat One Who maligns the Companions, may Allāh be pleased with them

Q How should we treat a man who maligns the three Companions, may Allāh be pleased with them?[1]

A The Companions of the Messenger of Allāh ﷺ are the best of this community and Allāh has praised them in His Book; He says:

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾﴾

﴿And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Madinah) and the Ansar (the Muslims of Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in faith). Allāh is Well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴾[2]

And He, the Most High says:

﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾﴾

﴿Indeed, Allāh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad ﷺ), under the tree. He knew what was in their hearts and He sent down As-Sakinah (calmness and tranquility) upon them and He rewarded them with a near victory.﴾[3]

---

[1] Three Companions: Abu Bakr, 'Umar and 'Uthman, may Allah be pleased with them.

[2] *At-Tawbah* 9:100.

[3] *Al-Fath* 48:18.

There are other such Verses in which Allāh praises the Companions, may Allāh be pleased with them, and promises them that they will enter Paradise. Abu Bakr, 'Umar, 'Uthman and 'Ali are among the foremost of people and among those who made their pledge of allegiance under the tree. The Prophet ﷺ pledged himself to 'Uthman, which was a testimony to him and an expression of his trust in 'Uthman, and it was stronger than the pledge of others to the Prophet ﷺ. In many *Hadiths*, Abu Bakr, 'Umar, 'Uthman and 'Ali are mentioned clearly with great detail as those who were given the good tidings of Paradise amongst others from the Companions, may Allāh be pleased with them.

He ﷺ warned against maligning them, saying:

«لَاتَسُبُّوا أَصْحَابِي فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

«Do not defame my Companions, for were any of you to spend the equivalent of Mount Uhud in gold, he would not attain even a Mudd[1] *of them (i.e. their reward) nor even a half of it.»*[2]

This was narrated by Muslim in his *Sahih* on the authority of Abu Hurairah and Abu Sa'id Al-Khudri, may Allāh be pleased with them. So whoever slanders the Companions of the Messenger of Allāh ﷺ or abuses them, especially these three: Abu Bakr, 'Umar and 'Uthman, may Allāh be pleased with them, he has rejected the Book of Allāh and the Sunnah of His Messenger ﷺ and contradicted them both by slandering them. Such person will be forbidden from receiving the forgiveness which Allāh has promised those who follow them, who seek forgiveness for them, and who ask Allāh that He place not in their hearts rancor towards the believers.

---

[1] *Mudd*: Two handfuls.

[2] Al-Bukhari no. 3673, Muslim nos. 2540 and 2541.

With regard to slandering these three and their like, he must be advised and apprised of their virtue and informed of their high rank and their truthfulness in Islam. If he repents, then he is one of our brothers in religion, but if he continues to slander them, he must be treated with the rejection which the Islamic law accords, as much as possible. Whoever is unable to do so by his tongue and his hand, should hate it in his heart and this is the weakest type of faith, as has been reported in the authentic *Hadith*.

The Permanent Committee

The Ruling on Employing a Non-Muslim Servant

Q I have applied for a servant to help my wife at home and they have informed me by mail that there are no Muslim servants in the country from which I wish to employ a servant. Therefore, is it permissible for me to bring a non-Muslim servant?

A It is not permissible to employ a non-Muslim servant, male or female, nor a non-Muslim driver, nor a non-Muslim laborer in the Arabian Gulf, because the Prophet ﷺ ordered the removal of all Jews and Christians from it, and he ordered that none should remain in it except Muslims, he did so at the time of his death, when he ordered that all of the polytheists be removed from the Arabian Gulf. This is because bringing male and female disbelievers is a danger to the Muslims, their beliefs, their morals, and the upbringing of their children, so it should be forbidden out of obedience to Allāh, the Most Glorified, Most High and His Messenger ﷺ and to prevent the spread of *Shirk* and corruption. And Allāh is the Granter of success.

Ibn Baz

The Ruling on Giving a Disbelieving Neighbor a Share of One's Slaughtered Animal

Q Is it permissible for a Muslim to give a portion of his slaughtered animal to his disbelieving neighbor or not?

A It is permissible for a Muslim to give a share of the meat of his slaughtered animal to a disbelieving neighbor in order to soften his heart, to fulfill his obligations to his neighbor, because of the absence of any evidence to indicate that it is forbidden, and based upon the generality of Allāh's Words:

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾﴾

﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allāh loves those who deal with equity.﴾[1]

A ruling has already been issued on this matter by the Permanent Committee, the text of which is:

"Yes, it is permissible for us to feed the disbeliever - both the one who is under treaty with us and the prisoner of war - from the meat of the sacrifice; and it is permissible to give it to him due to his poverty, or because of family ties, or in order to soften his heart, because the sacrifice is only the slaughter, which is to bring us closer to Allāh and act of worship for Him. As for the meat, it is preferable for him (the one who slaughtered it) to eat a third of it, to give a third to his family, neighbors and friends, and to give a third in charity to the poor. If he should increase or decrease any of these portions, or suffice himself with one or two of them, there is no objection to that, as the order on this is liberal.

---

[1] *Al-Mumtahanah* 60:8

But he should not give any meat from the slaughter to one who is at war with us, since it is an obligation to suppress him and weaken him, not to support him or strengthen him with charity. The ruling is the same for voluntary charity, based on the generality of Allāh's Words:

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩﴾﴾

﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allāh loves those who deal with equity. It is only as regards those who fought against you on account of religion and have driven you out of your homes and helped to drive you out, that Allāh forbids you to befriend them, then such are the Zalimun (wrongdoers - those who disobey Allāh).﴾[1]

And because the Prophet ﷺ ordered Asma' bint Abi Bakr, may Allāh be pleased with her, to give her mother some money while she was a disbeliever.

May peace and blessings of Allāh be upon our Prophet Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on Giving Salutations of Peace to the Disbeliever

Q These days, as a result of the contact between West and East, most of the (i.e. those from the West) disbelievers, from all different religions may be seen

[1] *Al-Mumtahanah* 60:8-9.

constantly greeting us with the salutation of peace whenever and wherever we meet them. What should we do regarding them?

It has been authentically reported from Allāh's Messenger ﷺ that he said:

«لَا تَبْدَؤُا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ وَإِذَا لَقِيتُمُوهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ»

«And do not initiate the Jews and Christians in giving greetings of peace, and if you meet them on the road, force them to the side of it.»[1]

And he said:

«إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا وَعَلَيْكُمْ»

«If the People of the Book give salams to you, then say: "Wa 'alaikum (And upon you)".»[2]

"The People of the Book" are the Jews and Christians; and the ruling for the rest of the disbelievers is the same as that for the Jews and Christians in this matter, since there is no evidence that there is any difference as far as we know. Thus, the disbeliever should never be greeted first with greetings of peace, and if he greets us first, we should respond by saying: "*Wa'alaikum*" in obedience to the order of the Messenger ﷺ. There is no objection to asking him after that: "How are you and how are your children?", as this has been permitted by a number of the scholars, including Shaikhul-Islam, Ibn Taimiyah - may Allāh have mercy on him. Especially if some Islamic benefit necessitates it, such as encouraging him towards Islam and making him comfortable with it, so that he may accept and listen to an invitation to it, as Allāh, the Almighty, the Majestic says:

---

[1] Muslim no. 2167.

[2] Al-Bukhari no. 6258 and Muslim no. 2163.

﴿ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ﴾

﴿Invite (mankind, O Muhammad ﷺ), to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better.﴾[1]

And He, the Most Glorified says:

﴿وَلَا تُجَٰدِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ﴾

﴿And argue not with the People of the Book (Jews and Christians) unless it be (in a way) that is better (with good words and in a good manner, inviting them to Islamic monotheism with His Verses), except with such of them as do wrong.﴾[2]

Ibn Baz

The Ruling on Birthdays and blowing out Candles

Q What is the ruling on celebrating one- or two-year anniversaries, or more or less years of the birth date of a person, known as a "birthday", or blowing out candles? And what is the ruling on attending such celebrations, and if a person is invited, should he attend, or not? Please advise us, may Allāh reward you.

A The lawful evidences from the Book (of Allāh) and the Sunnah have proven that celebrating birthdays is an innovation in the religion, which is without any basis in the pure Islamic law, and it is not permitted to respond to invitations to them, as this entails supporting and encouraging innovations. Allāh, the Most Glorified, Most High said:

---

[1] *An-Nahl* 16:125.

[2] *Al-'Ankabut* 29:46.

﴿أَمْ لَهُمْ شُرَكَاؤُا شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ﴾

﴿Or have they partners with Allāh (false gods) who have instituted for them a religion which Allāh has not ordained?﴾[1]

And He, the Most High says:

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾﴾

﴿Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) Commandment (like the one which We commanded Our Messengers before you [i.e. legal ways and laws of the Islamic monotheism]). So follow that (Islamic monotheism and its laws) and follow not the desire of those who know not. Verily, they can avail you nothing against Allāh (if He wants to punish you). Verily, the Thalimun (polytheists, wrongdoers) are Awliya' (protectors, helpers) of one another, but Allāh is the Waliy (Helper, Protector) of the Muttaqun (the pious).﴾[2]

And He, the Most Glorified says:

﴿اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾﴾

﴿Follow what has been sent down unto you from your Lord (the Qur'an and the Prophet Muhammad's Sunnah and follow not any Awliya' (helpers, protectors who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember!﴾[3]

---

[1] *Ash-Shura* 42 :21.

[2] *Al-Jathiyah* 45 :18-19.

[3] *Al-A'raf* 7 :3.

And it has been authentically reported from the Messenger of Allāh ﷺ that he said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performed a deed which is not in conformity with this matter of ours, will have it rejected.»

And he ﷺ said:

«خَيْرُ الْحَدِيثِ كِتَابُ اللهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»

«Verily, the best of speech is the Book of Allāh, and the best guidance is that of Muhammad (ﷺ), and the most evil of matters are the newly invented, and every innovation is a misguidance.»

The *Hadiths* on this subject are numerous. In addition to these celebrations being evil innovations, with no basis in the religion, they are also an imitation of the birthday celebrations of the Jews and Christians, and the Prophet ﷺ said, in warning against the ways and practices of them (the Jews and Christians):

«لَتَتَّبِعُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ الْقُذَّةِ بِالْقُذَّةِ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ»

«Verily, you would follow the ways of those before you, in perfect imitation of them, so that if they entered the hole of a lizard, you would follow them.»

They said: "O Messenger of Allāh! (do you mean) the Jews and Christians?" He said:

«فَمَنْ»

«Who else?»

Narrated by Al-Bukhari and Muslim. The meaning of his

words:

«فَمَنْ»

«*Who else?* » is that it is they (the Jews and Christians) who are meant in these words. He ﷺ also said:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«*Whoever imitated a people, he is one of them.*»[1]

The *Hadiths* in this regard are well known and numerous.

Ibn Baz

The Ruling on Celebrating the Night of *Al-Isra' wal-Mi'raj*

Q What is the ruling on celebrating the Night of *Al-Isra' wal-Mi'raj* through utterances of remembrance?

A Celebrating the Night of *Al-Isra' wal-Mi'raj*, as some people do, on the twenty-seventh of Rajab is without any basis. The date of this night has not been preserved, indeed, the people have been made to forget it. It is not known if it was in Rajab. Even if it were known, and it was in Rajab, Sha'ban, Shawwal or any other month, it has not been prescribed for the people to celebrate it, because in doing so, they are attributing something to the Messenger ﷺ, and the Messenger ﷺ did not do this, nor did his Companions, may Allāh be pleased with them, therefore, we should emulate them and follow what they did and not innovate things which they did not innovate. The Prophet ﷺ said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا -أَيْ دِينِنَا- مَالَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«*Whoever innovates in this matter of ours that which is not from it, will have it (his innovation) rejected.*»

[1] Abu Dawud no. 4031 and Ahmad 2:50.

He ﷺ also said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performed a deed which is not in conformity with this matter of ours will have it rejected.»

The first was narrated by Al-Bukhari and Muslim and the latter was narrated by Muslim in his *Sahih* and by Al-Bukhari in a *Mu'allaq* form, from the *Hadith* of 'A'ishah, may Allāh be pleased with her.

In *Sahih Muslim* it is reported that the Prophet ﷺ used to say in his sermon on Fridays:

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»

«As to what follows: Verily the best of speech is the Book of Allāh, and the best guidance is that of Muhammad (ﷺ), and the most evil of (religious) matters are the newly invented, and every innovation is a misguidance.»

And in the *Hadith* of Al-'Irbadh bin Sariyah, may Allāh be pleased with him:

«إِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

«Beware newly invented matters, for every newly invented matter is an innovation and every innovation is a misguidance.»

These authentic *Hadiths* clarify the prohibition of innovations, their danger and their evil consequences. This is for no other reason than that they are considered excesses in religion: This person innovates and that person innovates until our religion becomes a mass of peoples' innovations and additions. The Jews and Christians were put to trial by their innovations, so that they inserted them into their religion that which was not sanctioned by Allāh, their religion became confused and the

truth was mixed with falsehood. All of this was because of the innovations and novelties which they added to it. This community must therefore beware of what the Jews and Christians did and avoid imitating them in their holidays and everything else. And Allāh is the Granter of Success.

Ibn Baz

The Ideal Way to treat the *Thimmi*

Q What is the ideal way to treat the *Thimmi*?[1] Should we treat them in a normal way?

A The ideal way for the Muslims to treat the *Thimmi* is to discharge our obligations to him as a person living under our protection, based upon the (Qur'anic) Verses and *Hadiths* which order us to fulfill our covenant with him, to be kind to him and to treat him with fairness, as Allāh, the Most High says:

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾﴾

﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion, nor drove you out of your homes. Verily, Allāh loves those who deal with equity.﴾[2]

We should also speak kindly to them and treat them well, except what has been forbidden in Islamic law, such as initiating greetings of peace with them, marrying Muslim women to them, and allowing them to inherit from Muslims and such things which have been forbidden by the religion. For

---

[1] *Thimmi*: The Jews and Christians living under the protection of a Muslim state.

[2] *Al-Mumtahanah* 60:8.

more detail in this matter, refer to the book *Ahkam Ahl Ath-Thimmah* by Ibn Qayyim Al-Jawziyyah - may Allāh have mercy on him - and the sayings of other scholars.

The Permanent Committee

The Ruling on Living with Families Abroad

A questioner is asking about the ruling on living with families for those who travel abroad for study, in order to improve their language skills?

It is not permissible to live with families, due to the *Fitnah* (trial, temptation) involved in being exposed to the behavior of the disbelievers and their women. The accommodation of the student must be far removed from possible causes of *Fitnah*. All of this is based upon the view that travelling abroad for the purpose of study is permissible. The correct view is that it is not permissible to travel to the lands of the disbelievers to study, except due to extreme necessity, and even then, on condition that he is knowledgeable (in his religion) and is unlikely to be seduced by *Fitnah*. The Prophet ﷺ said:

«لَا يَقْبَلُ اللهُ مِنْ مُشْرِكٍ عَمَلًا بَعْدَمَا أَسْلَمَ أَوْ يُفَارِقَ الْمُشْرِكِينَ»

«Allāh will not accept any deed from a polytheist after he embraces Islam, until he abandons the polytheists.»[1]

This was narrated by An-Nasa'i with a good chain of narrators, and Abu Dawud, At-Tirmithi and An-Nasa'i reported, with an authentic chain, on the authority of Jarir bin 'Abdullah Al-Bajali, may Allāh be pleased with him, that the Prophet ﷺ said:

«أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ الْمُشْرِكِينَ»

[1] An-Nasa'i no. 2569 and Ibn Majah no. 2536.

«I am innocent of every Muslim who resides among the polytheists.»[1]

And the Verses and *Hadiths* in this regard are numerous. It is therefore incumbent upon the Muslims to beware of travelling to the lands of the people of *Shirk*, except for necessity, unless the traveler is knowledgeable and intends to invite them to Allāh and to direct them to Him (i.e. His religion). In this case, it is an exception. In this is great good, because he is calling the polytheists to the Oneness of Allāh and teaching them His Law, therefore he is a *Muhsin*[2] and far from danger, due to his knowledge and understanding. And it is Allāh, Alone, Whose help can be sought.

Ibn Baz

The Ruling on Travelling to the Lands of the Disbelievers

Q In the newspapers, some companies publish invitations to the sons of the Muslims to spend the summer holidays in Western countries in order to learn English.

A For the reply to this, let us refer to the enlightenment of His Excellency, Shaikh 'Abdul 'Aziz bin 'Abdullah bin Baz on this topic:

All praise and thanks be to Allāh, Alone, and may peace and blessings of Allāh be upon the one after whom no Prophet will come, our Prophet, Muhammad and upon his family and Companions and those who obey him until the Day of Recompense. As for what follows:

Allāh has bestowed upon this community many blessings and favored it with many virtues and made it the best community

[1] Abu Dawud no. 2645 and At-Tirmithi no. 1604.

[2] *Muhsin*: One who does good in his religion.

ever raised up for mankind, enjoining the good and forbidding the evil, and believing in Allāh. And the greatest of these blessings is that of Islam, which Allāh has chosen for His worshippers, as a way and a path of life and by it He has completed His Favor upon His worshippers and perfected by it the religion. Allāh, the Most High says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

﴿This day I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.﴾[1]

But the enemies of Islam looked with envy upon the Muslims due to this great favor and their hearts became filled with rancor and jealousy, and their souls overflowed with enmity and hatred for this religion and its followers. They would like nothing better than to steal this favor from the Muslims or to expel them from it, as Allāh says, describing what fills their souls:

﴿وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً﴾

﴿They wish that you reject faith, as they have rejected faith and thus that you all become equal (like one another).﴾[2]

He, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾﴾

﴿O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians and hypocrites) since they

[1] *Al-Ma'idah* 5:3.

[2] *An-Nisa'* 4:89.

will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Ayat (proofs, evidences, verses) if you understand.﴾[1]

And He, the Almighty, the Majestic says:

﴿إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ﴿٢﴾﴾

﴿*Should they gain the upper hand over you, they would behave to you as enemies and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.*﴾[2]

And He, the All-Powerful, Most High says:

﴿وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟﴾

﴿*And they will never cease fighting you until they turn you back from your religion (Islamic monotheism) if they can.*﴾[3]

The Verses which prove the enmity of the disbelievers towards the Muslims are many; and what is meant is that they will go to any lengths and follow any path in order to achieve their aims and reach their objectives of harming the Muslims. They have many ways of achieving this, their methods being both open and hidden. These include the activities of some travel and holiday firms in these times of disseminating travel brochures, which invite the sons of this country to spend their summer holidays in homes in Europe or America, for the purpose of learning the English language, in pursuit of which they arrange a complete program which occupies the whole

[1] *Aal 'Imran* 3:118.

[2] *Al-Mumtahanah* 60:2.

[3] *Al-Baqarah* 2:217.

time of the traveller. This program includes numerous matters, including the following:

a) Choosing a disbelieving English family with whom the student will live, with all the dangers that involves.

b) Musical performances, the theatre and theatrical performances in the city in which he is living.

c) Visiting dance halls and places of recreation.

d) Dancing in the disco with English girls and dance competitions.

e) One English city boasts the following forms of entertainment: nightclubs, disco halls, jazz, rock and modern music concerts, theatres, cinemas and traditional English pubs.

The aim of these pamphlets is to achieve a number of dangerous goals, which include the following:

1. To send astray and misguide the Muslim youth.

2. To corrupt their morals and deprave them by preparing the means of dissolution and placing them in their hands.

3. Causing the Muslim to doubt his faith.

4. Promoting admiration and esteem for the Western lifestyle.

5. Molding him in the shape of the Westerner and encouraging him to adopt their evil customs.

6. Accustoming him to not follow his religion and to disregard its morality and commands.

7. Recruiting the Muslim youth in the service of Westernization in their countries after they return home from their trip and filling them with Western ideas, customs and lifestyle.

These are some among other dangerous aims and intentions which the enemies of Islam seek to achieve by the power which they have been given and by all ways and means, both open

and hidden. They may even disguise themselves under Arabic names and national companies through which they operate, in order to deceive, create doubt and misguide the Muslims regarding their true intentions in the lands of Islam.

For this reason, I warn my Muslim brothers in this country in particular, and in all Muslim countries in general, not to be deceived and attracted by such brochures. And I implore them to be cautious and wary and not to reply to any of them, because they are deadly poison and a plot by the enemies of Islam, which aim to oust the Muslims from their religion and to make them doubt their beliefs and to spread *Fitnah* among them, as Allāh has mentioned in His perfect Revelation, saying:

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾

﴿Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ), until you follow their religion.﴾[1]

I also particularly advise the guardians of the students to protect their sons and not to respond to their requests to travel abroad, because of the dangers and evils to their religion, their morals and their country, as we have explained above, and to direct them to recreations and summer vacations in our country, of which there are many, praise and thanks be to Allāh, and to be content with them, as opposed to others (abroad).

In this way, the desired objective will be achieved and our youth will be safe from the dangers, pains, disastrous consequences and difficulties which they will face in foreign lands. Finally, I ask Allāh, the All-Powerful, Most High to protect our lands and the rest of the Muslim lands and their sons from every evil and hateful thing, and to ward off from them the plots and plans of the enemies of Islam, and to drive back their machinations. I ask Him, the Most High to make

[1] *Al-Baqarah* 2:120.

those in charge of our affairs successful in taking action against these harmful advertisements and dangerous brochures and to make them successful in achieving all that is beneficial to the worshippers (of Allāh) and the (Muslim) lands. He is the Guardian of that and Able to do it. And may peace and blessings be upon His worshipper and Messenger, Muhammad, and upon his family and Companions and those who follow him in goodness, until the Day of Reckoning.

Ibn Baz

Celebrating the Holidays of the Jews and Christians is Forbidden

Q Some of the Muslims in Ghana celebrate the holidays of the Jews and Christians, while abandoning their holidays; at the times of Jewish and Christian holidays, they declare holidays in the Islamic schools in celebration of their holidays, but when the Muslim holidays come, they do not close the Islamic schools and they claim that if we observe the holidays of the Jews and Christians, they will enter the religion of Islam. O our dear Shaikh! Please make clear to us whether this action of theirs is correct or not.

A First of all, the Sunnah is to declare the Symbols of the Islamic religion among the Muslims and to abandon the declaration of them is contrary to the guidance of the Messenger ﷺ. It has been authentically reported that the Prophet ﷺ said:

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ»

«It is incumbent upon you to follow my Sunnah and the Sunnah of the righteous, Well-Guided Caliphs.»[1]

[1] Abu Dawud no. 4607, At-Tirmithi no. 2676, Ibn Majah no. 42 and Ahmad 4:126, 127.

Secondly, it is not permissible for the Muslim to participate with the disbelievers in their holidays, nor to celebrate or show happiness on these occasions, nor to cancel work, whether they are religious holidays or secular holidays, because this is imitation of the enemies of Allāh, which is forbidden. It has been authentically reported from the Messenger ﷺ that he said:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«*Whoever imitated a people, he is one of them.*»[1]

We advise you to refer to the book *Iqtidha' As-Sirat Al-Mustaqim* by Shaikhul-Islam Ibn Taimiyah - may Allāh have mercy on him - for it is very beneficial in this matter.

Allāh is the Granter of success, and may peace and blessings of Allāh be upon our Prophet Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on Holding Parties for the Dead, Forty Days after the Death

Q The Muslims here (i.e. in America) have become accustomed to imitating the Christians and Jews by holding a religious party on the occasion of the passing of forty days after death. Is this in accordance with the Islamic law? And is there any evidence to allow it?

A It has not been confirmed from the Prophet ﷺ, nor from his Companions, may Allāh be pleased with them, nor from the righteous *Salaf,* that they held a party for the dead at all, neither immediately following his demise, nor after a week, nor forty days, nor a year after his death.

In fact, this is an innovation and an ugly custom, which used

[1] Abu Dawud no. 4031 and Ahmad 2:50.

to be practiced by the Egyptians of old and others among the disbelievers. The Muslims who hold these parties must be advised against them and they must be rejected. Perhaps they will turn to Allāh in repentance and avoid them, because of their innovatory nature in religious matters and the imitation of the disbelievers they include.

It has been authentically proved that the Prophet ﷺ said:

«بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعبَدَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي وَجُعِلَ الذِّلُّ وَالصِّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«I was sent with the sword before the Hour, until Allāh is worshipped Alone and without partners; and my sustenance has been placed under the shadow of my spear and humiliation and disparagement has been prepared for those who reject my commands, and whoever imitates a people, he is one of them.»[1]

Al-Hakim narrates, on the authority of Ibn 'Abbas, may Allāh be pleased with him, that the Prophet ﷺ said:

«لَتَرْكَبُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّى لَو أَنَّ أَحَدَهُمْ دَخَلَ حُجْرَ ضَبٍّ لَدَخَلْتُمُوهُ»

«The ways of those before you will be pursued, finger joint by finger joint and arm by arm, so much so that, were one of them to enter the hole of a lizard, you would enter it (also).»[2]

The essence of this is to be found in the Two *Sahihs* in the *Hadith* of Abu Sa'id Al-Khudri.

Ibn Baz

[1] Ahmad 2:50.

[2] Al-Hakim 4:455, see also Al-Bukhari no. 3456.

The Meaning of the Words of Him, the Most High: "Take not as friends the people who incurred the wrath of Allāh."

Q What is the meaning of the words of Him, the Most High:

﴿لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ﴾

﴿Take not as friends the people who incurred the wrath of Allāh.﴾? [1]

What is the meaning of friendship with them? Does it mean to go to them, to converse with them, to speak to them and laugh with them?

A Allāh, the Most High has forbidden befriending Jews and their like among disbelievers as friends, to like them, to love them, to firm ties of brotherhood with them, to support them or dwell amongst them, even if they are not at war with the Muslims. Allāh, the Most High says:

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ﴾

﴿You (O Muhammad ﷺ), will not find any who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad ﷺ) even though they were their fathers or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts and strengthened them with Ruh (proofs, light and true guidance) from Himself.﴾[2]

And He says:

---

[1] *Al-Mumtahanah* 60:13.

[2] *Al-Mujadilah* 58:22.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّواْ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ ۖ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَٰٓأَنتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ﴾

﴿O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends etc.) those outside your religion (pagans, Jews, Christians and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Ayat (proofs, evidences, verses) if you understand. Lo! You are the ones who love them, but they love you not.﴾[1]

And there are other Verses and *Hadiths* which carry the same meaning. But Allāh, the Most High did not forbid amicable relations with those who do not wage war against us, nor exchanging permissible goods with them through buying and selling, nor accepting gifts or grants. Allāh, the Most High says:

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓاْ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُواْ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩﴾﴾

﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allāh loves those who deal with equity. Allāh only forbids you regarding those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, to befriend them. And whosoever will befriend them,

[1] *Aal 'Imran* 3:118-119.

then such are the Thalimun (wrongdoers - those who disobey Allāh).﴾[1]

The Permanent Committee

The Ruling on Bringing Non-Muslims to work in the Muslim Countries, especially the Arabian Gulf

Q Is it permissible to bring in workers from among the non-Muslims?

A There is no doubt that the Prophet ﷺ ordered the expulsion of the polytheists from the Arabian Peninsula and he (likewise) ordered the expulsion of the Jews and Christians from the Arabian Peninsula, saying:

«لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا»

«Verily, I will expel the Jews and Christians from the Arabian Peninsula, until I leave none but Muslims.»[2]

The *Hadiths* prove that the guidance of the Prophet ﷺ was that the Arabian Peninsula should remain free from non-Muslims, due to the danger posed by the presence of Christians and other disbelievers. From this Peninsula, Islam began and spread to the farthest corners of the world and to it, it will return, as it is confirmed in authentic *Hadiths* that faith will recede to Madinah as the serpent returns to its hole. [3] Based upon this, bringing non-Muslims to this Peninsula carries a great danger, and even if it were not for the potential danger and harm that they pose, it is also possible that the one who brings them here may become close to them and rely upon them, and he may even come to love them, becoming devoted to them. Allāh, the Most High says:

---

[1] *Al-Mumtahanah* 60:8-9.

[2] Muslim no. 1767, Abu Dawud no. 3030 and At-Tirmithi nos. 1606, 1607.

[3] Al-Bukhari no. 1876 and Muslim no. 147.

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ﴾

﴿You (O Muhammad ﷺ) will not find any who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad ﷺ) even though they were their fathers or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts and strengthened them with Ruh (proofs, light and true guidance) from Himself.﴾[1]

It may be that the distinction between truth and falsehood become blurred to him, so that he comes to believe that they are our brothers and he may consider them as such; and he may claim, due to the whisperings of Satan to him, that they are our brothers in humanity. This is not correct, for brotherhood in faith is the true brotherhood, and as long as there is a difference in religion, there can be no brotherhood. So much so that, when Nuh said:

﴿رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾﴾

﴿O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and you are the most Just of judges.﴾

He said:

﴿إِنَّهُ لَيْسَ مِنْ أَهْلِكَ﴾

﴿Surely, he is not of your family.﴾[2]

The Prophet cut off the relations between the believers and the disbelievers, even in matters of inheritance after death, saying:

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

[1] *Al-Mujadilah* 58:22.

[2] *Hud* 11:46.

«*The Muslim does not inherit the disbeliever, nor the disbeliever the Muslim.*»[1]

Since the matter is thus, then living close to the non-Muslims, bringing them here and cooperating with them in work, sharing food and drink with them, coming and going with them - all of this may lead to the death of (religious) zeal in the hearts of the Muslims, so that they become close to those about whom Allāh said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ﴾

﴿*O you who believe! Take not my enemies and your enemies (i.e. disbelievers and polytheists etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic monotheism, this Qur'an and Muhammad ﷺ).*﴾[2]

Ibn Baz

The Ruling on Living with a Family when They do not Pray

Q What should a man do, if he orders his family to pray, but they do not listen to him? Should he live with them and mix with them, or leave the house?

A If these members of the family do not pray at all, then they are disbelievers, apostates, outside the fold of Islam, and it is not permissible to live with them. But it is an obligation upon him to preach to them and implore them repeatedly, in the hope that Allāh may guide them, because the one who abandons prayer is a disbeliever - may Allāh protect us. The evidence for this is to be found in the Qur'an

[1] Al-Bukhari no. 6764, Muslim no. 1614 and Abu Dawud no. 2909.

[2] *Al-Mumtahanah* 60:1.

and Sunnah, the sayings of the Companions, may Allāh be pleased with them, and the correct view (of the scholars).

Ibn 'Uthaimin

Mixing with the Non-Muslims removes Your Religious Zeal

Q I am living in Jordan in a house populated mostly by Christian brothers, and we eat and drink together. Is my prayer invalid, and is my living with them permissible?

A Before answering your question, I would like to make a point: I hope that it was a slip of the tongue when you said: "I live with Christian brothers", for there is absolutely no brotherhood between the Muslims and the Christians. Brotherhood is of faith, as Allāh, the Almighty, the Majestic says:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾

﴿The believers are nothing else than brothers (in Islamic religion).﴾[1]

So if ties of blood are negated by religious differences, then how can brotherhood be affirmed when there is a difference in religion and no family ties? Allāh, the Almighty, the Majestic says about Nuh and his son when Nuh عليه السلام said:

﴿رَبِّ إِنَّ ٱبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ﴿٤٥﴾ قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ﴾

﴿"O my Lord! Verily, my son is of my family! And certainly Your Promise is true, and You are the Most Just of all judges." He said: "O Nuh! Surely, he is not of your family; verily, his work is unrighteous."﴾[2]

---

[1] *Al-Hujurat* 49:10.

[2] *Hud* 11:45-46.

Therefore there is absolutely no brotherhood between the believer and the disbeliever. Indeed, it is incumbent upon the believer not to take the disbeliever as a friend, as Allāh says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ﴾

﴿O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic monotheism, this Qur'an and Muhammad ﷺ).﴾[1]

And who are the enemies of Allāh? The enemies of Allāh are the disbelievers. Allāh, the Most High says:

﴿مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾﴾

﴿Whoever is an enemy to Allāh, His Angels, His Messengers, Jibril and Mika'il, then verily, Allāh is an enemy of to the disbelievers.﴾[2]

He, the Most Glorified, Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾﴾

﴿O you who believe! Take not the Jews and Christians as Awliya' (friends, protectors, helpers etc.), they are but Awliya' to one another. And if any among you takes them as Awliya', then surely he is one of them. Verily, Allāh guides not those people who are Thalimun (polytheists, wrongdoers and the unjust).﴾[3]

---

[1] *Al-Mumtahanah* 60:1.

[2] *Al-Baqarah* 2:98.

[3] *Al-Ma'idah* 5:51.

So it is not permissible for the Muslim to describe the disbeliever - whatever his brand of disbelief, be he Christian, Jewish, Magian or apostate - as a brother; so beware, my brother, of using such expressions.

As for the answer to the question, I say: It is necessary to avoid mixing with non-Muslims, because mixing with them causes the loss of one's religious zeal from the heart and may even lead to affection and love for them. Allāh, the Most High says:

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾﴾

﴿You (O Muhammad ﷺ) will not find any who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad ﷺ) even though they were their fathers or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them and they with him. They are the Party of Allāh. Verily, it is the Party of Allāh that will be successful.﴾[1]

Ibn Jibreen

The Ruling on Celebrating Mothers Day

Q Every year, we celebrate a special day, which is known as Mothers Day, which is on the 21st of March; parties

[1] *Al-Mujadilah* 58:22.

are held thereon by all of the people. Is this permissible or prohibited, and should we celebrate it or not, and (should we) give presents?

Every festival which contradicts the Islamic festivals is a recent innovation which was not known in time of the righteous *Salaf*. It may have originated from non-Muslims, in which case, in addition to being an innovation, it would also be imitation of the enemies of Allāh, the Most Glorified, Most High.

The legislated festivals are well known to the Muslims; they are: *'Eid Al-Fitr*, *'Eid Al-Adhha* and the weekly *'Eid* (i.e. Friday). There are no other festivals in Islam besides these three. Every *'Eid* innovated in addition to these is rejected from its innovators and is invalid in the Law of Allāh, the Most Glorified, Most High, based upon the *Hadith* of the Prophet ﷺ, which says:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«Whoever innovates in this matter of ours that which is not from it, will have it (his innovation) rejected.»[1]

That is, it will be rejected upon him and not accepted by Allāh. And in another narration:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever does a deed which is not from our matter, he will have it rejected.»[2]

Since this is clear, it is not permissible in the *'Eid* mentioned by the lady who asked the question - which she called Mother's Day - to innovate anything from the symbols of *'Eid*, such as exhibiting happiness and joy, giving gifts and such like.

---

[1] Al-Bukhari no. 2697 and Muslim no. 1718.

[2] Muslim no. 1718.

It is incumbent upon the Muslim to be proud of his religion, to be content with it, and to confine himself to the limits set by Allāh and His Messenger ﷺ in this esteemed religion which Allāh, the Most High has chosen for His worshippers. One should neither add anything to it, nor subtract anything from it. It is also incumbent upon the Muslim not to be a mindless sniveler, following every person who comes along; rather, he should mold his personality according to the Law of Allāh, the Most Glorified, Most High, so that he becomes a leader, not a follower, and so that he becomes a good example, not one who follows the example of others. This is because the Law of Allāh is complete - all praise be to Allāh - in every respect, as Allāh says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

«This day, I have perfected your religion for you, completed My Favor upon you and chosen for you Islam as your religion.»[1]

The mother has the right to be honored on more than one day a year; indeed, the mother has the right to be cared for by her children, to be provided for, to be obeyed in all matters which do not entail disobedience to Allāh, the Almighty, the Majestic, at all times and in all places.

Ibn 'Uthaimin

The Ruling on Opening Projects by the Cutting of a Ribbon

Q When doing exhibitions, or opening projects, some people are accustomed to put ribbons which are then cut at the time of celebration, and some Muslims precede this by saying *Bismillah* (in the Name of Allāh) and ask for blessings from Allāh towards the success of the project. Is

[1] *Al-Ma'idah* 5:3.

this custom connected to some old customs of the Muslims, or is it simply an imitation (of the non-Muslims)? And are there similar cases in the Islamic traditions in which Islamic openings are marked by cutting tape?

I know of no basis for this custom, nor any benefit from it, nor is it from the actions of the Muslims of the past. It is nothing more than an imitation of the non-Muslim countries. All that is known in Islam is *Istikharah* in one's affairs before undertaking them and asking for blessings, much good and prosperity from Allāh, the Most High in the success of that project and good fortune therein.

After that, one should be true and sincere in his work, and treat both the relative and the stranger in an equal manner. He should stay clear of cheating, injustice and fraud, acting (instead) with honesty, fulfilling one's obligations, thereby hoping to achieve reward from Allāh, the Most High and to benefit the Muslims. He is to perform the obligations which Allāh, the Almighty, the Majestic has enjoined upon him: acts of worship, deeds which bring him closer to Allāh, and abandoning forbidden deeds. When he does all this, he will achieve increase and success and he will become well known among the people for this, and they will wish to work with him, and he will achieve ample profit and benefit, and Allāh is the Granter of success.

Ibn Jibreen

Charity to Non-Muslims

Is it permissible to give charity to the non-Muslims?

It is not permissible to give *Zakah* to the disbelievers, and it is disliked to give voluntary charity to the non-Muslims, because this involves supporting them in their disbelief. Allāh, the Most High says:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

﴿*But do not help one another in sin and transgression.*﴾[1]

However, if it was in the hope that he will embrace Islam, then there is no objection to giving him charity, in order to make him wish to enter the fold of Islam. If there is cause to fear that he might die, it is permissible to save him from death, so that he might know the goodness of Islam.

Ibn Jibreen

The Ruling on Mixing with Disbelieving Servant Girls and Sitting and Eating with Them

Q In our house, there is a non-Muslim servant; is it permissible for the women of my house to mix with her and sit and eat and drink with her?

A There is no objection to this and there is no need for the Muslim women of the house to veil themselves from her, according to the most correct of two opinions held by the scholars, but they must not treat her as a Muslim. Instead, they should hate her for Allāh's sake, according to the Words of Allāh:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ﴾

﴿*Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you and there has begun between us and you, hostility and hatred forever - until you*

[1] *Al-Ma'idah* 5 :2.

believe in Allāh, Alone." ﴾[1]

They should return her to her country, if she does not embrace Islam, because it is not permissible for either Jew or Christian or any other disbeliever to remain in this Arabian Peninsula - whether men or woman.

This is because the Prophet ﷺ ordered their removal from this peninsula; and the Muslim men and women stand in no need of them - all praise and thanks be to Allāh - and because their presence among the Muslims is a danger to them, as they may corrupt the beliefs of the Muslim and his morality.

Therefore it is incumbent upon all of the Muslims in this peninsula not to bring them here, nor to mix with them because of the great dangers they pose to the beliefs and morality of the Muslim men and women. I ask Allāh that He make the Muslims able to dispense with the need for them and to protect them from their evil. Verily, He is Most Magnanimous, Most Generous.

Ibn Baz

The Uncleanness of the Disbeliever is Spiritual

Q We work with people who have no religion, who worship fire and the cow, and Allāh has said about them that they are unclean and impure. What is the nature of this uncleanness? Should we avoid them and not shake their hands? And how, if they are unclean, can we work with them? Do the things they touch with their hands become unclean, bearing in mind the fact that they work in places of business and so they have relations with society? I request clarification.

A Allāh, the Most High says:

[1] *Al-Mumtahanah* 60:4.

﴿إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ﴾

﴿Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and His Messenger, Muhammad ﷺ) are Najasun (impure).﴾[1]

And regarding the hypocrites, He says:

﴿فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ﴾

﴿So turn away from them. Surely they are Rijsun (i.e. Najasun - impure because of their evil deeds).﴾[2]

So *Rijsun* is *Najasun*; but their uncleanness is spiritual, which is their harmfulness, their evil and their corruption. As for their bodies, if they are clean, it is not said of them that they are physically unclean. Therefore, it is permissible to wear the clothes which they have worn, if it is known that they (the clothes) are clean, except those which have been in contact with their private parts, if they do not protect themselves from urine, especially if they are not circumcised. Likewise, if they are in contact with unclean things, such as by cooking pork, manufacturing alcohol and working with them. As for shaking their hands, and using the things which they manufacture, there is no objection to that, because the Messenger ﷺ and his Companions, may Allāh be pleased with them, used to utilize what the disbelievers had made or woven as long as it was known that they were clean; and the fundamental status of things is cleanness.

Ibn Jibreen

[1] *At-Tawbah* 9:28.

[2] *At-Tawbah* 9:95.

Our Prophet Muhammad ﷺ

Doubts and Suspicions cast regarding the Prophet's Marriage to Zainab after Zaid divorced Her

Q What is the story of Zaid bin Harithah and his marriage to Zainab, whom the Prophet ﷺ married after her? And how did their marriages begin, and how did they end? (We ask) because we have heard from some people in certain Arab countries that (they claim that) the Prophet ﷺ was in love with Zainab, as well as other stories that I cannot bring myself to write to you what I have heard. Please clarify for me.

A Zaid, the son of Harithah bin Sharahil Al-Kalbi, was the slave of Allāh's Messenger ﷺ, whom he had freed and taken him as his son, and he was known as Zaid bin Muhammad, until Allāh revealed His Words:

﴿ٱدْعُوهُمْ لِآبَآئِهِمْ﴾

﴿Call them (adopted sons) by (the names of) their fathers.﴾[1]

So they called him Zaid bin Harithah.

As for Zainab, she was the daughter of Jahsh bin Ri'ab Al-Asadiyyah and her mother was Umaimah bint 'Abdul-Muttalib, the paternal aunt of the Messenger of Allāh ﷺ.

With regard to the story of Zaid's marriage to Zainab, it was the Messenger of Allāh ﷺ who arranged it for him, due to his

[1] *Al-Ahzab* 33:5.

having been his slave and his adopted son; he proposed to her on Zaid's behalf, but she rejected him, saying: "I am of more noble descent than him." Then, it was reported that Allāh revealed regarding this His Words:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.﴾[1]

So she responded in obedience to Allāh and in fulfillment of the wishes of His Messenger ﷺ. She lived with Zaid for about a year, then there took place between them what (often) takes place between a man and his wife (i.e. disagreement) and so Zaid complained of her to the Messenger of Allāh ﷺ, due to their relationship to him, for he was his (former) slave and his foster son, while Zainab was his paternal aunt's daughter. And it seems that Zaid suggested divorcing her, so Allāh's Messenger ﷺ ordered to hold onto her and be patient with her, in spite of his knowledge, through Revelation from Allāh that he would divorce her and that she would become his wife, for he feared that the people would think it shameful that he had married the wife of his son, as this had been forbidden during the *Jahiliyyah*. But Allāh censured His Prophet ﷺ in this matter in His Words:

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ﴾

﴿And when you said to him on whom Allāh has bestowed grace and you have done favor: "Keep your wife to yourself

[1] *Al-Ahzab* 33:36.

and fear Allāh." But you did hide in yourself that which Allāh will make manifest; you did fear the people whereas Allāh had a better right that you should fear Him.﴾[1]

This means - and Allāh knows best - you hide within yourself what Allāh has informed you, that Zaid will divorce his wife, Zainab and you will marry her - in implementation of Allāh's Command and confirmation of His Wisdom - and you fear the gossip of the people and their accusations against you in that regard, while Allāh has more right to be feared by you, so announce what He has revealed to you regarding the details of your affairs, and those of Zaid and his wife, without heed to the talk of the people and their accusations against you.

As for the marriage of the Prophet ﷺ to Zainab, may Allāh be pleased with her, he proposed to her after the expiry of her *'Iddah*[2] following her divorce from Zaid. Then Allāh married him to her, without any *Waliy* and without witnesses, for he ﷺ was the guardian of all the believers; indeed he has more right over them than they themselves. Allāh, the Most High says:

﴿ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡ﴾

﴿*The Prophet has more right over the believers than they do over themselves.*﴾[3]

Thus, Allāh abolished adoption as it had been practiced in the pre-Islamic period of ignorance, and He permitted the Muslims to marry the widowed or divorced wives of their adopted sons, as a mercy from Him upon the believers, and in order to relieve them of their difficulties.

As for what has been reported about the Prophet ﷺ seeing Zainab from behind a curtain, that his heart was smitten by

---

[1] *Al-Ahzab* 33:37.

[2] *'Iddah*: The prescribed waiting period for a woman following divorce, during which she may not marry.

[3] *Al-Ahzab* 33:6.

her, that he became infatuated with her, falling in love with her, and that Zaid came to know of this, hated her and the Prophet's attraction to her, so he divorced her so that the Prophet ﷺ could marry her after him - none of this has been authentically reported.

The Prophets are too noble of character, too selfless, too virtuous of disposition, too high in rank and standing to do such a thing. Also, it was the Prophet ﷺ who proposed to her on behalf of Zaid, may Allāh be pleased with him, and she was his cousin, so if he had been in love with her, he could have married her himself in the first place, especially since she had refused the proposal of Zaid and was unhappy with it, until the Verse was revealed, after which she accepted it. This was no more than an Ordainment from Allāh and His Plan, to remove the practices of pre-Islamic period of ignorance, and it was a mercy for the people, easing restrictions for them, as Allāh, the Most High says:

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَيْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾ مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾ ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾﴾

﴿So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them and Allāh's Command must be fulfilled. There is no blame on the Prophet in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of (the Prophets of) old. And the Command of Allāh is a decree determined. Those who convey the Message of Allāh

and fear Him and fear none except Allāh. And sufficient is Allāh as a Reckoner. Muhammad is not the father of any man among you, but he is the Messenger of Allāh, and the last (end) of the Prophets. And Allāh is Aware of all things.﴾[1]

And may peace and blessings of Allāh be upon our Prophet, Muhammad, and upon all his family and Companions.

The Permanent Committee

Sending Salutations on the Prophet ﷺ is an Obligation at least Once in a Lifetime

Q Some people consider sending salutations of peace upon the Prophet ﷺ obligatory at least once, after which, it is recommended.

A Sending peace and blessings upon the Prophet ﷺ is an obligation, according to the Command of Allāh, the Most Glorified in His Words:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ﴿٥٦﴾﴾

﴿*O you who believe! Send your Salat on (ask Allāh to bless) him (Muhammad ﷺ) and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e. As-Salamu 'Alaikum).*﴾[2]

Essentially, it is an obligation, and since there is nothing in the Verse to indicate repetition, the obligation is to do it once in a lifetime. Repetition of it is recommended, based upon the *Hadiths* which encourage us to do it, except in those cases where the *Hadiths* prove that it is obligatory.

And may peace and blessings be upon our Prophet

[1] *Al-Ahzab* 33:37-40.

[2] *Al-Ahzab* 33:56.

Muhammad and upon all his family and Companions.

The Permanent Committee

Is there any Specific Wording to use when sending Prayers upon Him ﷺ at His Grave, and does He see the One Who gives Salutations to Him, and has He extended His Hand to any of the Companions or Anyone else?

Q Which prayers are better at his noble grave, I mean: "Peace and blessings upon you, O Prophet!" or: "O Allāh! Send blessings upon Muhammad and upon the family of Muhammad." - in the form of a request? And does the Prophet ﷺ look at the man who sends blessings upon him at his noble grave? And has the Prophet ﷺ extended his hand from his noble grave to any of the virtuous Companions, or to the honorable *Awliya'*, in answer to their salutations?

A (a) No particular formula has been authentically reported from the Prophet ﷺ - so far as we know - for sending salutations of peace and blessings upon him at his grave, therefore it is permissible to say, when visiting him:

«الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ»

"As-Salaatu was-Salaamu 'alayka ya Rasoolullaah."

or: "Blessings and peace be upon you, O Messenger of Allāh." - because the meaning of this is a request, even though the wording may suggest it is a statement. It is also permissible to greet him, with the salutation of Ibrahim, upon him be peace, saying:

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ. . . إلخ»

"Allaahumma Salli 'alaa Muhammad..."

"O Allāh! Send blessings upon Muhammad..." etc. But it is better to send salutations of peace upon him in the form of a statement, in the same manner in which one sends salutations of peace upon the other graves, and because when Ibn 'Umar, may Allāh be pleased with him, used to visit him, he would say:

«السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ، السَّلَامُ عَلَيْكَ يَا أَبَابَكْرٍ، السَّلَامُ عَلَيْكَ يَا أَبَتَاهُ»

"As-Salaamu 'alayka ya Rasoolullaah, as-Salaamu 'alayka ya Abu Bakr, as-Salaamu 'alayka ya abataah."

"Peace of Allāh be upon you, O Messenger of Allāh! Peace of Allāh be upon you, O Abu Bakr! Peace of Allāh be upon you, O my father!" Then he would leave.

(b) It has neither been recorded in the Book (of Allāh), nor the authentic Sunnah, that the Prophet ﷺ sees those who visit his grave, and the fundamental belief is that he does not, in the absence of any evidence to the contrary from the Qur'an and Sunnah.

(c) Essentially, a dead person - whether Prophet or otherwise - does not move in his grave, by stretching out his hand, or any other movement. So whatever has been said concerning the Prophet ﷺ stretching out his hand to some of those who greet him is not authentic; indeed, it is pure fancy and imagination, without any basis in fact.

The Permanent Committee

Invoking the Prophet ﷺ, calling upon Him and seeking Help from Him after His Death are all Forms of Major *Shirk*

Q Is calling upon the Prophet ﷺ or invoking him in times of need and seeking his help from calamities and misfortunes, from near - I mean, from his grave - or far, an ugly *Shirk*, or not?

Invoking the Prophet ﷺ, calling upon him and seeking his help after his death in times of need and in search of relief from hardships is major *Shirk*, which removes a person from the fold of Islam, whether it is done near his grave or far from it, such as saying: "O Messenger of Allāh! Cure me." Or: "return my lost property." etc.

The Permanent Committee

Standing up when sending Salutations of Peace upon the Prophet ﷺ

Did the Companions forbid people from standing when sending salutations of peace upon the Prophet ﷺ?

It was never a practice of the Companions to stand when they sent salutations of peace upon the Prophet ﷺ, neither when visiting his grave, nor at any other time. Nor was it their custom to betake themselves to his grave for the purpose of sending salutations of peace upon him ﷺ. Whenever they entered the Prophet's Mosque, they would stand by it in order to send salutations upon him, although it has been authentically reported from Ibn 'Umar, may Allāh be pleased with him, that when he returned from a journey, he would enter the Prophet's Mosque and once he had prayed, he would go to the grave of the Prophet ﷺ and send salutations of peace upon him. And may peace and blessings be upon our Prophet Muhammad and upon his family and Companions.

The Permanent Committee

The Prophet ﷺ does not hear the Invocation or Calling of Anyone

Does the Prophet ﷺ hear every invocation and call made to him at his noble grave, specially blessings, when a person sends blessings upon him, as it is stated in

the *Hadith*:

«مَنْ صَلَّى عَلَى قَبْرِي سَمِعْتُهُ...»

«Whoever sends blessings upon my grave, I hear him...»

up to the end of the *Hadith*. Is this authentic, or weak or a lie upon the Messenger ﷺ?

Generally speaking, the dead cannot hear any call from the living from among the sons of Adam, nor can they hear their supplications, as Allāh, the Most High says:

﴿وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِي ٱلْقُبُورِ ﴿٢٢﴾﴾

﴿But you cannot make hear those who are in the graves.﴾[1]

There is no evidence in the Book (of Allāh) and the authentic Sunnah to show that the Prophet ﷺ hears every supplication or call from mankind and that it is something special for him. All that has been established from him is that the prayers for him, and salutations of peace which a person sends to him reach him. Whether the one who does so is at his grave or far from it, it is the same; this has been proven by the narration of 'Ali bin Al-Husain bin 'Ali, may Allāh be pleased with him, which states that he saw a man going to a gap in the grave of the Prophet ﷺ, entering it and supplicating; he stopped him from doing so, saying: "Shall I not tell you of a *Hadith* which I heard from my father, on the authority of my grandfather, on the authority of the Messenger of Allāh ﷺ that he said:

«لَا تَتَّخِذُوا قَبْرِي عِيدًا وَلَا بُيُوتَكُمْ قُبُورًا وَصَلُّوا عَلَيَّ فَإِنَّ تَسْلِيمَكُمْ يَبْلُغُنِي أَيْنَ كُنْتُمْ»

«Do not take my grave as a place of celebration, nor your houses as graves, but send salutations upon me, for verily, your salutations are conveyed to me, wherever you may be.»[2]

[1] *Fatir* 35:22.

[2] Ahmad 2:367.

As for the *Hadith*:"

«مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ، وَمَنْ صَلَّى عَلَيَّ بَعِيدًا بُلِّغْتُهُ»

«Whoever sends prayers upon me at my grave, I hear him; and whoever sends prayers upon me from afar, I will reach him.»

- it is a weak *Hadith*, according to the scholars. As for what was narrated by Abu Dawud, with a *Hasan* chain of narrators, on the authority of Abu Hurairah, may Allāh be pleased with him, which states that the Prophet ﷺ said:

«مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللهُ عَلَيَّ رُوْحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ»

«Whenever anyone sends salutations of peace upon me, Allāh returns my soul so that I may return the salutations to him.»

It is does not mean that he hears the salutations of the Muslim; instead, it is likely that he replies when the angels convey the greeting to him. Even if we said that he hears the salutations, it does not follow that he hears other words of supplication or calls.

The Permanent Committee

The Ruling on Celebrating the Prophet's Birthday

Q Is it permissible for Muslims to celebrate in the mosque, in order to remember the noble Prophetic *Seerah* on the night of the twelfth of Rabi' Al-Awwal on the occasion of the birthday of the noble Prophet ﷺ, without turning the day into a holiday, like the *'Eid*? We are in disagreement over it; some say it is a good innovation and some say it is a bad one.

A It is not permissible for Muslims to organize celebrations for the birthday of the Prophet ﷺ on the night of the twelfth of *Rabi' Al-Awwal*, nor on any other night. Neither is it permissible for them to organize celebrations for any other

person's birthday, because celebrating a birthday is an innovation in the religion, for the Prophet ﷺ did not celebrate his birthday at any time in his life, and he is the conveyor of the religion and the dispenser of the Law from his Lord, the Most Glorified. Nor did he order others to do it, and neither did his righteous caliphs, nor any of his Companions, nor the *Tabi'in*[1] who followed them well, in the best (early) generations (of Islam). Therefore, it is known to be a innovation. He ﷺ said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

«Whoever innovates in this matter of ours that which is not from it, will have it (his innovation) rejected.»

And in Muslim's version, and a version (also) reported by Al-Bukhari in a *Mu'allaq* form:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever performed a deed which is not in conformity with this matter of ours, will have it rejected.»

Celebrating his birthday is not in conformity with his religion ﷺ; on the contrary, it is one of the things people have innovated in his religion in recent times, and is therefore rejected. He ﷺ used to say, during his Friday sermon:

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»

«As for what follows: Verily, the best of speech is the Book of Allāh, and the best guidance is the guidance of Muhammad (ﷺ), and the most evil of (religious) matters are the newly invented, and every innovation is a misguidance.»

An-Nasa'i added, with an authentic chain of narrators:

[1] *Tabi'in*: Those who heard from the Companions and died as Muslims.

«وَكُلُّ ضَلَالَةٍ فِي النَّارِ»

«*... and every misguidance is in the Fire.*»

Studies of *Hadith* related to his birth, studies connected with his *Seerah*, the history of his life - both before and after Islam - as taught in the schools and mosques and other places should be free from any birthday celebrations, since there is no need for innovating celebrations which have not been legislated by Allāh or His Messenger ﷺ, nor has a legal evidence been established for it... And Allāh answers the one who asks Him, so we ask Allāh on behalf of all of the Muslims that He guide them and grant them success in sufficing themselves with the *Sunnah* and abstaining from all innovations.

Ibn Baz

Is the Prophet ﷺ Alive in His Grave?

Regarding the life of the Prophet ﷺ, was the Prophet alive in his noble grave through the return of his soul to his body, as in the physical life of this world, or alive in the highest heaven, living the life of the Hereafter in *Al-Barzakh*,[1] without discomfort, as the Prophet ﷺ said, when death approached him:

«اللَّهُمَّ بِالرَّفِيقِ الْأَعْلَى»

«*O Allāh, with the Highest Companion.*»

And is his enlightened body now as it was when it was placed in his grave, without a soul, while his soul is in the highest heaven? And is the joining of the soul and the body waiting upon the Day of Resurrection, when, as Allāh, the Most High says:

---

[1] *Al-Barzakh*: The interval between the present life and that which is to come. The condition of the believers is one of undisturbed rest, while that of the unbelievers is one of torment.

﴿وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ۝٧﴾

﴿And when the souls shall be joined (with their bodies).﴾?[1]

Our Prophet, Muhammad ﷺ is alive in his grave, living the life of *Al-Barzakh*, where he is enjoying the ease and comfort which Allāh has prepared for him, as a fitting reward for that which he earned in the life of this world. But his soul has not returned to him, that he may live as he did in this world, nor does it connect with him in the grave, so that he lives as he will on the Day of Resurrection. Rather, it is the life of *Al-Barzakh*, which is something between the life he lived in this world and the life of the Hereafter. Based upon this, it is clear that he died, just as the Prophets before him and others died, apart from 'Isa, upon him be peace, who will descend at the end of time, after which he will die. Allāh, the Most High says:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِين مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ۝٣٤﴾

﴿And We granted not to any human being immortality before you (O Muhammad ﷺ). Then if you die, would they live forever?﴾[2]

And He says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ۝٢٧﴾

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord, full of Majesty and Honor will abide forever.﴾[3]

And He says:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۝٣٠﴾

---

[1] *At-Takwir* 81:7.

[2] *Al-Anbiya'* 21:34.

[3] *Ar-Rahman* 55:26-27.

﴿Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die.﴾[1]

- and other such examples among the Verses which prove that Allāh brought death to him. And because the Companions washed him and prayed over him and buried him. Had he been alive, as in the life of this world, they would not have treated him as they treated others who died.

Fatimah, may Allāh be pleased with her, requested her inheritance from her father ﷺ, because she believed him to be dead, and none of the Companions contradicted her in this belief. Abu Bakr, may Allāh be pleased with him, answered her, saying that the Prophets are not inherited from. The Companions agreed upon the choice of the caliph of the Muslims who would succeed him, which resulted in the choosing of Abu Bakr, may Allāh be pleased with him, as caliph. Had he been alive, as he was in the life of this world, they would not have done so. There was, therefore consensus among them as to his death. When the trials and problems proliferated during the rule of 'Uthman and 'Ali, may Allāh be pleased with them both, before and after this, they did not go to his grave in order to ask for his advice, or for a way out of these trials and problems, or the path to follow in order to find a solution to them. If he had been alive, as he was in the life of this world, they would not have neglected to do this, when they were in need of one who could lead them out of the trials which they experienced.

The Permanent Committee

Sending Salutations of Peace upon the Prophet ﷺ is Lawful

Q If sending salutations of peace is a good innovation, then is it permissible to forbid the people from sending

[1] *Az-Zumar* 39:30.

salutations of peace upon the noble Prophet ﷺ?

A Sending blessings and salutations of peace upon our Messenger, and upon his brothers, the Prophets is not a good innovation, as the questioner says; in fact, they are both lawful, based upon sound evidences. Therefore, it is not permissible to forbid the people from doing so, unless it is done in a way which was not done during the time of the righteous Companions or the *Tabi'in*, such as the practice of saying it aloud after the *Adhan*, as if it were a part of the *Adhan*, or such as the gathering of people at specific times, expressly for the purpose of sending prayers and salutations upon the Prophet ﷺ, since this has not been reported from our righteous ancestors. Performing them in this way is therefore the innovation which is detested and which has no basis (in the Sunnah). And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

Is the Light of the Prophet ﷺ from Allāh's Light?

Q Was the light of Muhammad ﷺ from the Light of Allāh, or from some other light?

A The light of the Prophet ﷺ is the light of the Message and the Guidance by which Allāh guides whom He wills from among His creatures. Without doubt, the light of the Message and the light of Guidance are from Allāh. Allāh, the Most High says:

﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِٕ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِيٌّ حَكِيمٌ ﴿٥١﴾ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾﴾

﴿It is not given to any human being that Allāh should speak to him unless (it be) by Inspiration or from behind a veil or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise. And thus We have sent to you, (O Muhammad ﷺ) Ruhan (an Inspiration and a Mercy) of Our Command. You knew not what is the Book, nor what is faith, but We have made it (this Qur'an) a light therewith We guide whomsoever of Our worshippers We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allāh's religion of Islamic monotheism). The path of Allāh, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allāh (for decision).﴾[1]

But this light is not a part of the Seal of the *Awliya'*; as some of the pantheists claim, for he was blood, flesh and bone... etc.

He was created from a father and a mother and he had no creation prior to his birth. As for the narrations which claim that Allāh created the light of the Prophet Muhammad ﷺ or that Allāh filled His Hand with Light from His Face and that this handful (of Light) was Muhammad ﷺ, or that he looked at it and then it became drops of Light, each of which then became the Prophets, or that He created all of creation from his light ﷺ, this and all such narrations cannot be authentically attributed to the Prophet ﷺ. Refer to page 366 and after of the eighteenth volume of the book *Majmu' Al-Fatawa* by Ibn Taimiyah. And may peace and blessings be upon our Master, Muhammad and upon his family and Companions.

The Permanent Committee

[1] *Ash-Shura* 42:51-53.

Does the Prophet ﷺ have Knowledge of the Unseen?

Q Is the Prophet all-present and all-seeing? That is, does he have knowledge of the unseen, so that the present and the unseen are one to him?

A Essentially, in matters of the unseen, they are known only to Allāh. Allāh, the Most High says:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾

﴿And with Him are the keys to the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but is written in a Clear Record.﴾[1]

And Allāh, the Most High says:

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾﴾

﴿Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allāh, nor can they perceive when they shall be resurrected."﴾[2]

But Allāh, the Most High informs those of His Messengers whom He wills of certain things from the unseen. He, the Most High says:

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾﴾

---

[1] *Al-An'am* 6:59.

[2] *An-Naml* 27:65.

﴿*(He Alone,) the Knower of the Ghaib (unseen) and He reveals to none His Ghaib, except to a Messenger (from mankind) whom He has chosen (He informs him of the unseen as much as He likes), and then He makes a band of watching guards (angels) to march before and behind him.*﴾[1]

And He, the Most High says:

﴿قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾﴾

﴿*Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allāh) (i.e. I am not the first Messenger), nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."*﴾[2]

It has been authentically reported in a long *Hadith* on the authority of Umm 'Ala, may Allāh be pleased with her, that she said:

"Allāh's Mercy is upon you, O Abu As-Sa'ib. I testify that Allāh, the Almighty, the All-Powerful has honored you." Allāh's Messenger ﷺ said:

«وَمَا يُدْرِيكِ أَنَّ اللهَ أَكْرَمَهُ؟»

«*What has informed you that Allāh has honored him?*»

(She said:) I replied: "I don't know, may my father and mother be ransomed for you." He ﷺ said:

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ، وَإِنِّي لَأَرْجُو لَهُ الْخَيرَ، وَاللهِ مَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِي»

«*As for him, certainty has come to him from his Lord, and I hope that goodness will come to him, but by Allāh, I do not*

[1] *Al-Jinn* 72:26-27.

[2] *Al-Ahqaf* 46:9.

know - and I am the Messenger of Allāh - what will happen to me.»

(She said:) I said: "By Allāh, I will never bear witness for anyone after this."[1] Narrated by Ahmad and by Al-Bukhari in the Book of Funerals in his *Sahih*; and in another narration of his:

«مَا أَدْرِي وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِيْ»

«*I do not know - and I am the Messenger of Allāh - what will happen to him.*»[2]

It has been authentically reported in many *Hadiths* that Allāh informed the Prophet ﷺ what would be the end of some of the Companions, and he gave them the glad tidings of Paradise. It is reported in the *Hadith* of 'Umar bin Al-Khattab, may Allāh be pleased with him, narrated by Al-Bukhari and Muslim, that Jibril asked the Prophet ﷺ about the timing of the Hour, and he replied:

«مَا الْمَسؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«*The one questioned knows no more than the questioner.*»[3]

He added nothing to this except to mention to him some of the signs of the Hour, which proves that he knew of the unseen only that which Allāh informed him, without (His informing him of) the rest of the unseen, but He informed him when necessary.

The Permanent Committee

Does the Prophet ﷺ come to the Dead?

Q Does the Prophet ﷺ himself come to the dead, or does his image come to them?

[1] Al-Bukhari nos.1243, 2687, 3929 and 7003.

[2] Al-Bukhari no. 3929.

[3] Al-Bukhari no. 50 and Muslim chapter no. 8.

The coming of the Prophet ﷺ or anyone else who has gone to his Lord is from among the matters of the unseen which are known to none except what has been established by the Revelation and conveyed to His creatures. Therefore it is not for anyone to go into the subject of the unseen except in accordance with a revealed text (i.e. from the Qur'an or the Sunnah) - and there is no evidence in the Qur'an or the *Hadith* that he ﷺ comes to the dead, neither personally nor through his image. He will only assemble with the people on the Day of Resurrection, when they ask him to intercede for them with their Lord, in order to remove them from their situation, among other things which it is authentically reported are especially for him on the Day of Resurrection. And Allāh is the Granter of success.

The Permanent Committee

Concerning Sending Blessings upon the Prophet ﷺ and Indicating the same by the Use of Abbreviations

All praise and thanks be to Allāh, Alone, and may peace and blessings of Allāh be upon him after whom there will be no Prophet, and upon his family and Companions. As for what follows:

Allāh has sent His Messenger, Muhammad ﷺ to all of the worlds, as a bringer of glad tidings and a warner and a caller to Allāh, by His Permission, as a guiding light. He sent him with guidance and mercy and the true religion and happiness in this world and the Hereafter for whomsoever believes in him and loves him and follows his path. He conveyed the Message and fulfilled his contract, he advised his community, he struggled in Allāh's way to perform the true *Jihad* - may Allāh reward him for that with the best of rewards and make it better and complete it.

Obedience to him and implementing his commands and abstaining from the things he forbade are among the most

important obligations in Islam, it is the objective of his Message, and bearing witness to him as the bearer of the Message entails loving him, obeying him and sending blessings upon him on every occasion, and whenever he is mentioned. For in doing so we are fulfilling a part of his right and giving thanks to Allāh for His Generosity in sending him to us.

In invoking blessings upon him there are many benefits, including: Implementing the Commands of Allāh, the Most Glorified, Most High and concurrence with Allāh's sending blessings upon him and the angels' sending blessings upon him; Allāh, the Most High says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ٥٦﴾

﴿Verily, Allāh sends His Salat (Graces, Honors Blessings, Mercy etc.) on the Prophet (Muhammad ﷺ) and also His angels (ask Allāh to bless and forgive him) O you who believe! Send your Salat on (ask Allāh to bless) him (Muhammad ﷺ) and (you should) greet (salute) him with the Islamic way of greeting (salutation) (i.e. As-Salamu 'Alaikum).﴾[1]

There is also a multiplication of the reward for the one who sends blessings on him and the hope of having one's supplication answered; and it is a causative factor in achieving blessings. It keeps alive one's love for him ﷺ and increases it and compounds it, and it is a means of guidance for the worshipper and it gives life to his heart. The more he increases his blessings upon him and remembers him, the more his love for him takes over his heart, until there remains no opposition in his heart to his commands, nor doubt concerning anything which he brought.

Also, he - may Allāh's peace and blessings be upon him - in

[1] *Al-Ahzab* 33:56.

many authentic *Hadiths* attributed to him, encouraged sending blessings upon him, including that which Muslim narrated in his *Sahih*, on the authority of Abu Hurairah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرًا»

«Whoever sent blessings upon me once, Allāh sends blessings upon him ten times.»[1]

It is also reported from him, may Allāh be pleased with him, that Allāh's Messenger ﷺ said:

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُمَا كُنْتُمْ»

«Do not make your houses into graves and do not take my grave as a place of celebration, but send salutations upon me, for verily, your salutations are conveyed to me, wherever you may be.»[2]

And he ﷺ said:

«رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ»

«Wretched be the man who hears me mentioned and does not send blessings upon me.»[3]

We should be aware of the fact that sending blessings upon him is legislated in the prayers, during the *Tashahhud*, and likewise in the sermons and in supplications, when seeking forgiveness, after the *Adhan*, when entering and leaving the mosque and whenever he is mentioned at other times.

It is also confirmed when it is written in any book, publication, letter, treatise or the like. Based upon the aforementioned

[1] Muslim no. 408, Ahmad 2:372 and An-Nasa'i no. 1297.

[2] Abu Dawud no. 2042 and Ahmad 2:367.

[3] At-Tirmithi no. 3545 and Ahmad 2:254.

evidences and legislation, it is clear that it should be written in full, in fulfillment of the Command of Allāh, the Most High to us, and in order that the reader should say it as he comes upon it. The invocation of peace and blessings upon the Messenger of Allāh ﷺ should not be written in the abbreviated form صلعم or ص and such like abbreviations which may be used by some writers and authors, as this contradicts the Command of Allāh, the Most Glorified, Most High in His Noble Book, in His Words:

﴿صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾﴾

﴿Send your Salat on (ask Allāh to bless) him (Muhammad ﷺ) and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum).﴾[1]

Also, through abbreviations the intention is not fulfilled and it is devoid of any excellence. In addition, the reader may not pay attention to it, or he may not understand its meaning, and it should be noted that the scholars detest it and warn against it.

Ibn As-Salah says in his book, *'Uloomul-Hadith*,[2] commonly known as: *Muqaddimah Ibn As-Salah*, in the twenty-fifth point on the recording of *Hadith* and the manner of ensuring the accuracy of the writing and recording:

"Ninth: To be mindful of writing peace and blessings upon the Messenger of Allāh ﷺ, whenever he is mentioned, and not to tire of repeating it when necessary. For in that there is a great benefit, which the student and the writer of *Hadith* seek, and whoever ignores this has lost a great good fortune. We observe that whoever does so (i.e. sends blessings and peace upon the Prophet ﷺ much) has righteous good dreams and whenever he writes it, it is a supplication which he is writing, not speech which he is transmitting, therefore it is not a condition that he

[1] *Al-Ahzab* 33:56.

[2] *'Uloomul-Hadith*: The Science of *Hadith*.

be recording a *Hadith*, and he should not abbreviate it from what is written in the original.

Likewise in the matter of praising Allāh, the Most Glorified, when mentioning His Name, such as: 'The Almighty, the All-Powerful', 'Most Blessed, Most High' and other similar sayings..." up to his words:

"And he should avoid two omissions: The first is writing it in an abbreviated form, as two letters, or the like. The second is writing it in an incomplete form regarding its meaning, such as by not writing *wa sallam* (and peace of Allāh). It is reported on the authority of Hamzah Al-Kanani - may Allāh, the Most High have mercy on him - that he used to say: "I used to write *Hadiths*, and when mentioning the Prophet ﷺ, I used to write *Sallallāhu 'alaihi* - without adding *wa sallam*. Then I saw the Prophet ﷺ in a dream and he said to me: 'What is wrong you that you do not compete the sending of blessings upon me?' After that, I never wrote *Sallallāh 'alaihi* again without adding *wa sallam*..." - up to the words of Ibn As-Salah:

"I say: It is also detested to abbreviate *'Alaihis-Salam* (peace of Allāh be upon him) - and Allāh knows best."

Thus ends the summarized quotation from him - may Allāh, the Most High have mercy on him.

The most learned scholar, As-Sakhawi - may Allāh, the Most High have mercy on him - said, in his book *Fathul-Mughith*, in explanation of the book *Alfiyatul-Hadith* by Al-'Iraqi:

"And beware, O writer, of abbreviating it - that is, the expression: Blessings and peace of Allāh be upon the Messenger of Allāh ﷺ - in your writing, by reducing it to two letters or the like, so that its form becomes incomplete, as do Al-Kasa'i and the ignorant people - mainly from among the non-Arabs and the common students, who write, instead of '*Sallallāhu 'alaihi wa sallam*': صلعم, or: ص, because doing so results in a loss of reward, due to the deficiency of the book in failing to do what is required."

As-Suyooti - may Allāh, the Most High have mercy on him - said, in his book, *Tadrib Ar-Rawi Fi Sharhi Taqrib An-Nawawi*:

"It is detested to abbreviate the sending of blessings and peace here, and on every occasion on which the sending of blessings is legislated, as is made clear in the explanation of Muslim and others of the words of Allāh, Most High:

﴿صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾﴾

﴿Send your Salat on (ask Allāh to bless) him (Muhammad [ﷺ]) and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum).﴾[1] - up to his words:

It is hated to write it by one letter or two, as much as it is hated to write it as صلعم; rather it should be written in full."

Thus ends the summarized quotation from his words - may Allāh, the Most High have mercy upon him.

This is my advice to every Muslim, both reader and writer, that he should adhere to what is better and always search for that which brings a greater reward and recompense, and to abstain from that which invalidates it or lessens it. We ask Allāh, the Most Glorified, Most High to grant us all to do that which pleases Him, for He is Most Magnanimous, Most Generous. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

Ibn Baz

Concerning the Marriage of the Prophet ﷺ to a Number of Women

Q Why did the Prophet ﷺ marry a number of women?

[1] *Al-Ahzab* 33:56.

To Allāh belongs the unlimited wisdom and it is from His Wisdom that He, the Most Glorified allowed men, in the previous Revealed Laws and in the Law of our Prophet, Muhammad ﷺ to take in the bonds of matrimony more than one wife.

Permission to marry more than one wife was not specially for our Prophet, Muhammad ﷺ. For Ya'qub, upon him be peace, had two wives and Sulaiman, the son of Dawud, may the peace of Allāh be upon both of them, collected ninety-nine wives and he visited (i.e. had sexual intercourse with) all of them in one night, in the hope that Allāh would bless him with a son from every one of them, who would fight in Allāh's cause.

This was not something new in the Law, nor does it oppose common sense, nor the requirements of the *Fitrah*;[1] indeed, wisdom necessitates it. For women are more in number than men, as censuses continually prove, a man may possess so much physical strength that he needs more than one wife, in order that he may be able to indulge his desires in a permissible way, rather than in a prohibited way. Otherwise he will be forced to repress his desires; or the woman may be suffering from some illness, something may prevent him from fulfilling his needs, such as menstruation or postnatal bleeding, or anything else that prevents a man from fulfilling his desires with her. So he may need another wife with whom he may fulfill his desires, rather than repressing them or committing indecency.

Since plurality of wives is permissible and justified, logically, in accordance with the *Fitrah* and the Islamic law, and since the Prophets of old used to practice it - indeed it could be said to be obligatory in cases of necessity or need sometimes - then it is not surprising that our Prophet, Muhammad ﷺ did so.

There are other reasons he married a number of women which have been mentioned by the scholars, such as strengthening the ties between him and some of the Arab tribes - so that

[1] *Fitrah*: The natural state in which we are created.

perhaps it may result in some strength for Islam and aid in its spread through increasing harmony, affirming ties of love and brotherhood. It could have been to give shelter and solace to widows that which they had lost, for in that is freedom from worry and relief from hardship. The Islamic law has prescribed the way for the community to help those who lose their husbands in *Jihad* and the like; there is also the hope of increasing offspring, which helps in restoring a natural balance and in increasing the numbers of the population and it helps those who wish to spread the religion.

The need for it is not only to satisfy desire, as is proved by the fact that the Prophet ﷺ did not marry virgins or young women except 'A'ishah, may Allāh be pleased with her - the rest of his wives were matrons. If he had been driven by desire and physical lust to marry a number of women, he would have chosen young virgins in order to satisfy his lust, especially after he had migrated, the lands had been liberated and the Islamic State established. Then the power of the Muslims was firm and their strength increased, and every family desired that he should marry their daughters - but he did not do so. He only married for noble purposes and high considerations, which are clear to those who have studied the circumstances surrounding each of his marriages. If he had been a man given to base passions, it would be known from his *Seerah* (biography) to be the case when he was young and strong. But that was when he had only one wife, his noble spouse, Khadijah bint Khuwailid, may Allāh be pleased with her, who was older than him. If that were the case, he would have been known for behaving unjustly with his wives, who were of different ages and degrees of beauty. But in fact, he was not known except for his absolute righteousness and honesty in his personal behavior and chastity, as both a young and old man. All of this goes to prove his decency and high moral character and his integrity in all his affairs, so that he was acknowledged as such even by his enemies.

The Permanent Committee

Love of the Prophet ﷺ is not only on One Night

Q What is the ruling on (celebrating) the Prophet's birthday? Please simplify for us the reply, for much has been said about it in recent times.

A It has not been authentically reported that the Prophet ﷺ told us to celebrate the night of his birthday or anyone else's birthday, and the best guidance is the guidance of Muhammad ﷺ. This proves that there is no special significance attached to this night. If it had any importance, it would be purely for that night on which he was born, and the grace of it would not be carried forward to the years following it, even though he was born on that date.

Allāh has perfected His religion through what the Prophet ﷺ conveyed. If this celebration were legislated and a Sunnah, and the Prophet ﷺ had not made this clear, nor celebrated it, nor encouraged (his Companions) to do so, it would mean that the religion was incomplete during his lifetime, and that he hid from his people what was incumbent upon him to convey and explain.

It has been authentically reported from him ﷺ that he said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فَهُوَ رَدٌّ»

«Whoever innovates in this matter of ours that which is not from it, will have it (his innovation) rejected.»[1]

There is no doubt that this celebration on the night of his birthday was innovated after him ﷺ and added to his legislation and there is no such thing in the religion, therefore, it is a innovation, and every innovation is a misguidance. The Prophet ﷺ did not do it, neither did his Well-Guided Caliphs, nor the Imams of the religion who came after them.

[1] Al-Bukhari no. 2697 and Muslim no. 1718.

It was only done after them by some of the *Rafidhah*[1] in the fourth century after *Hijrah*, with the intention therewith of reviving the customs of the pre-Islamic period of ignorance and misguiding the Muslims. Many of the succeeding generations followed them, but the majority of scholars reject it.

It is incumbent upon every Muslim to love the Prophet ﷺ and that this love should last the whole year, not just be evoked on one night of each year. Love for him implies obedience to him and following the path he prescribed. Whoever does so, is one of his people and his followers, while whoever worships by means of what has not been legislated, has contradicted his Sunnah and his path and added something to the religion something which does not belong to it.

The night of his birthday is not better than the night of the sending down of the Revelation, nor the night of *Al-Isra'*, nor the night of the *Hijrah*, nor the night of the battle of Badr, nor any other night (on which some important event occurred). On all of these nights something good or beneficial for the Muslims happened, but it has not been reported that anyone celebrated them or singled them out for commemoration or celebration, and they are the righteous early generations of the community and people of exemplary conduct, not those who contradict their path.

Ibn Jibreen

The Best Wives of the Prophet ﷺ

Q Who were the best wives of the Prophet ﷺ?

A The wives of the Prophet ﷺ are of great eminence and virtue, all of them are the Mothers of the believers, as Allāh has named them. But the best of them as regards to

[1] *Rafidhah*: Shiites.

being the earliest to embrace Islam was Khadijah bint Khuwailid, while the best of them in knowledge, understanding and of most benefit to the Muslims was 'A'ishah bint Abi Bakr As-Siddiq, may All be pleased with all of them. The rest of them are of virtue, which none disputes except the *Rafidhah* and their like. We are innocent of the *Rafidhah* beliefs and those who follow them, and we would direct the questioner to explanations of *Al-'Aqidah Al-Wasitiyyah*, such as *Al-Kawashif Al-Jaliyyah*, or *Al-As'ilah wal-Ajwibah Al-Usooliyyah*, or *At-Tanbihat As-Sunniyyah*, or *Ar-Rawdhah An-Nadiyyah* and other books on *'Aqidah*, such as *Ma'arijul-Qabool* and the like.

Ibn Jibreen

The sign صلعم for sending Blessings on the Prophet ﷺ

Q Is there any objection to writing the sign صلعم or ص when mentioning the name of the Prophet ﷺ?

A It is incorrect to use this sign, in spite of the frequency of its use in the books of recent writers. The correct manner is to utter the peace and blessings for him in full (without abbreviation), so that the reader may say it, and both he and the writer may receive a reward for it, as opposed to this sign, which the reader may ignore or read as an abbreviation.

Ibn Jibreen

'Isa, peace be upon him

All praise to Allāh and may peace and blessings be upon His Messenger and upon his family and Companions. As for what follows:

The Permanent Committee for Scholarly Investigations and Legal Rulings read the following questions from one of the questioners, regarding the Messiah, and they answered each question as follows:

Is He Alive or Dead, and where is He now?

Q Is 'Isa, the son of Mary alive or dead? What is the evidence from the Book (of Allāh) and the Sunnah? If he is alive or dead, then where is he now? What is the evidence from the Book (of Allāh) and the Sunnah?

A 'Isa, the son of Mary is alive, and did not die until now. The Jews did not kill him, nor did they crucify him, but it was made to appear to them that it was so. In fact, Allāh raised him up - body and soul - to the heaven and he is in the heaven until now. The evidence for this is in the Words of Allāh, the Most High responding to the lies of the Jews:

﴿فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ﴾

﴿Because of their breaking the covenant and their rejecting the Ayat (proofs, evidences, verses, lessons, signs, revelations etc.) of Allāh, and their killing the Prophets unjustly.﴾[1]

up to His Words:

[1] *An-Nisa'* 4:155.

﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾﴾

﴿And because of their saying (in boast): "We killed the Messiah, 'Isa, the son of Mary, the Messenger of Allāh," - but they killed him not, nor crucified him, but it appeared that way to them (the resemblance of 'Isa was put over another man and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not (i.e. 'Isa, the son of Mary): But Allāh raised him ('Isa) up (with his body and soul) unto Himself (and he is in the heavens). And Allāh is All-Powerful, Most Wise.﴾[1]

So Allāh, the Most Glorified has rejected the claims of the Jews that they killed or crucified him and informs us that He raised him up to Himself; and this was truly a mercy and an honor for him; and it is a Sign from among His Signs, which He gives to those among His Messengers whom He wills. How many Signs of Allāh were given to 'Isa, the son of Mary from first to last! It is necessarily understood from His Words:

﴿بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ﴾

﴿But Allāh raised him ('Isa) up unto Himself...﴾

that He, the Most Glorified, Most High raised him up by body and soul, in order to reject the Jews' claim to have crucified and killed him. This is because crucifixion and killing are necessarily of the body, and raising of just the soul would not be a rejection of their claim to have killed and crucified him, and hence would not be a reply to them. Also the name of 'Isa refers to his body and soul together, never to just one of them, unless there is some evidence to prove it - and there is none

[1] *An-Nisa'* 4:157-158.

here. Also, the raising of him, by body and soul is a requisite part of the perfection of Allāh's Power, Wisdom, Generosity and Help towards whomsoever He wills among His Messengers, in accordance with His Ordainment at the end of the Verse:

﴿وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾﴾

﴿And Allāh is All-Powerful, Most Wise.﴾

'Isa will Descend at the End of Time

Q If 'Isa is alive, will he descend at the end of time and rule among the people and in doing so, follow the religion of Muhammad ﷺ? And what is the evidence for this, and how should we reply to the claim that 'Isa will not return at the end of time and will not judge between mankind?

A Yes, the Prophet of Allāh, 'Isa, the son of Mary will descend at the end of time and he will rule among mankind with justice, according to the Law of our Prophet Muhammad ﷺ; he will break the crosses and kill the pigs and he will abolish the *Jizyah*[1] and he will not accept any religion except Islam. All of the People of the Book, the Jews and Christians will believe in him before his death, when he descends at the end of time. Allāh, the Most High says:

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

﴿And there is none among the People of the Scripture (Jews and Christians) but will believe in him ('Isa, son of Mary, as only a Messenger of Allāh and a human being) before his death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ('Isa) will be a witness

[1] *Jizyah*: The tax imposed upon Jews and Christians living in a Muslim State.

against them.﴾[1]

So Allāh, the Most High informs us that all of the People of the Book, the Jews and Christians will believe in 'Isa, the son of Mary before his death - that is, the death of 'Isa - which will be after his descent at the end of time, ruling and spreading justice, calling the people to Islam, as will be made clear in the *Hadiths* which prove that he will descend.

This meaning is the obvious one, since the wording clearly shows the position of the Jews regarding 'Isa and what they did to him. Thus, it is clear that Allāh rescued him and defeated the plot of his enemies; and therefore it is clear to whom the pronouns "he" and "his" refer in Allāh's Words:

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

﴾*And there is none among the People of the Scripture (Jews and Christians) but will believe in him before his death.*﴿[2]

- it is 'Isa, upon him be peace, according to the wording and the fact that both pronouns must be understood as referring to the same person; and it has been confirmed in many authentic *Hadiths*, from many different sources - reaching to the level of *Mutawatir*[3] - that Allāh, the Most High raised 'Isa up to the heaven and that he will descend at the end of time and judge fairly (between the people) and he will kill *Al-Masih Ad-Dajjal*[4]

Shaikhul-Islam, Ibn Taimiyah said, after mentioning the *Hadiths* from many sources concerning the raising up of 'Isa and his descent at the end of time:

"These *Hadiths* are *Mutawatir* from the Messenger of Allāh ﷺ,

[1] *An-Nisa'* 4:159.

[2] *An-Nisa'* 4:159.

[3] *Mutawatir*: A *Hadith* which is reported from so many different sources, that its authenticity is unquestionable.

[4] *Al-Masih Ad-Dajjal*: The False Messiah.

on the authority of Abu Hurairah, Ibn Mas'ud, 'Uthman bin Abi Al-'As, Abu Umamah, An-Nawas bin Sam'an, 'Abdullah bin 'Amr Ibn Al-'As and Huthaifah bin Usayd, may Allāh be pleased with them - and in them is evidence of the description of his descent and its location... etc."

Among these *Hadiths* is that which Abu Hurairah, may Allāh be pleased with him, reported that the Prophet ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخِنْزِيرَ وَيَضَعَ الْجِزْيَةَ وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ»

«By Him in Whose Hand is my soul, 'Isa, the son of Mary will soon descend among you, ruling with justice, and he will break the crosses and kill the pigs and cancel the Jizyah and wealth will be so abundant, that no one will accept it.»[1]

Abu Hurairah, may Allāh be pleased with him, said: Recite, if you will:

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

﴿And there is none among the People of the Scripture (Jews and Christians) but will believe in him ('Isa, son of Mary, as only a Messenger of Allāh and a human being) before his death (at the time of the appearance of the angel of death).﴾

In another narration from him, may Allāh be pleased with him, (it is reported) that the Prophet ﷺ said:

«كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ؟»

«What will you do if the son of Mary descends among you and your Imam is one of you?»[2]

---

[1] Al-Bukhari no. 3448, Muslim no. 155, At-Tirmithi no. 2233 and Ahmad 2:538.

[2] Muslim no. 155.

It has also been authentically reported on the authority of Jabir bin 'Abdullah, may Allāh be pleased with him, that he heard the Prophet ﷺ saying:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ»

«A group of my people will continue to fight for truth victoriously until the Day of Resurrection.»[1]

He said:

«فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ تَكْرِمَةَ اللهِ هَذِهِ الْأُمَّةَ»

«Then 'Isa, the son of Mary, peace be upon him, will descend and their 'Amir will say: "Come, lead us in prayer." He will say: "No, some of you are in authority over others and this is a mercy from Allāh for this community."»[2]

These *Hadiths* prove that he will descend at the end of time and that he will rule according to the Law of our Prophet, Muhammad ﷺ, and that the *'Amir* of this community (i.e. the Muslims) in prayers and other matters at the time of his descent will be from this community, of which fact, there is no shadow of doubt.

There is no contradiction between his descent and the fact that our Prophet, Muhammad ﷺ is the Last of the Prophets, since 'Isa will not bring a new Law - and the Judgement belongs to Allāh, from first to last; He does as He wills and He judges as He wishes, and there is no appeal against His Judgement, for He is the All-Powerful, Most Wise.

Why was 'Isa specially chosen to be raised up?

Since Muhammad ﷺ is the best of the Prophets, why was he not raised up to the heavens instead of 'Isa?

[1] Muslim no. 156.

[2] Muslim no. 156.

And if 'Isa's ascent was true, then why was he, alone among the Prophets, chosen to be raised up?

Everything is surrounded by Allāh's Mercy and Knowledge, and he encompasses all things with His Strength and Power - Most Glorified and Most High be He - His is the complete wisdom, will, and power. He chooses from among mankind whom He wills as Prophets and Messengers, bearers of glad tidings and warners, and He raised some of them in rank above others. He blessed all of them with special virtues as a grace and mercy from Him. He chose Ibrahim and Muhammad as His Friends - may peace and blessings of Allāh be upon both of them. He gave each Prophet the signs and miracles that He wanted. He gave them what was suitable for each time and through which the evidence would be established against the people. This is His Wisdom and Justice and there is no appeal against His Judgement, for He is the All-Powerful, Most Wise, the Most Subtle and Courteous, Well-Acquainted with all things.

But not every one of these special virtues necessarily indicates superiority. Choosing 'Isa to be raised up to the heaven while he was alive was in accordance with Allāh's Will and His Wisdom. It was not because he is superior to his brother Messengers, such as Ibrahim, Muhammad, Musa and Nuh - may peace and blessings of Allāh be upon all of them. They were all given special virtues and signs, which do not necessitate their superiority over him. In short, the complete authority in the matter belongs to Allāh, He arranges it as He wills and He is not asked about what He does, due to His Perfect Knowledge and Wisdom. Also, this question is not in line with firm belief; indeed, it may lead the one who concentrates on such matters to confusion, and he may be overcome with doubts. The believer is obliged to accept all matters that the decision of which belong to Allāh, and to be diligent in those matters which pertain to the worshippers, both in beliefs and deeds - this is the way of the Prophets and the Messengers, the path of the noble caliphs, and the rightly-guided

early generations of this community.

Why is He called *Al-Masih*?

Q Why is 'Isa, the son of Mary called *Al-Masih*?

A 'Isa the son of Mary is called *Al-Masih* because he did not touch any sick or disabled person except that they cured by Allāh's Permission. Some of the *Salaf* also said that he was called *Al-Masih* due to his contact with the earth and his frequent travelling therein for the propagation of the religion. According to these two sayings, *Al-Masih*, meaning *Maasih* (one who touches). It was also said that he is *Al-Masih* because his feet were flat, with no hollow to the soles of his feet, and it was said that he was touched with blessings, or that he was purified from sins and was therefore blessed; in these cases, *Al-Masih* would mean *Mamsuh* (one who is touched), but the first is the most apparent, and Allāh knows best.

In any case, there is no connection between this and belief or action, and the benefit by knowing it is minimal.

Q In addition to these questions, there are some texts which the Qadyanis use in order to prove the death of 'Isa and his burial; I request elucidation of these texts and how to reply to them.

The first Verse is:

﴿مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ﴾

﴿The Messiah ('Isa) the son of Mary, was no more than a Messenger; many were the Messengers that passed away before him. His mother (Mary) was a Siddiqah (true believer). They both used to eat food.﴾[1]

[1] *Al-Ma'idah* 5:75.

The meaning of this Verse is a response to those who said:

﴿إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ﴾

﴿Allāh is the Messiah ('Isa), son of Mary.﴾[1]

And those who said:

﴿إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ﴾

﴿Allāh is the third of the three (in a trinity).﴾[2]

which explains that 'Isa, the *Messiah* is not a lord, nor is he a deity to be worshipped. Rather he is a Messenger, whom Allāh has honored with the Message - his case is like that of (all) the Messengers who came before him: His life span is limited. But this Verse does not make plain when he will die. The previously-mentioned evidences from the Book (of Allāh) and the Sunnah, explained that he was raised up alive and that he will descend as a just ruler, then he will die after his descent at the end of time and his rule of the people. Then Allāh, the Most High mentions that 'Isa and his mother both used to eat food, by which He proves that they are not gods with Allāh, due to their need for sustenance, while Allāh is Unique, Self-Sufficient, Independent of all needs. All are in need of Him and He is in need of none. This is supported by what precedes, and follows His in Words; before it, He says:

﴿لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ﴾

﴿Surely they have disbelieved who say: "Allāh is the Messiah ('Isa), son of Mary."﴾[3]

And the Verse:

﴿لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ﴾

---

[1] *Al-Ma'idah* 5:72.

[2] *Al-Ma'idah* 5:73.

[3] *Al-Ma'idah* 5:72.

﴿*Surely, disbelievers are those who said: "Allāh is the third of the three (in a trinity)."*﴾[1]

And after this, He the Most High mentions the prohibition of being excessive in religious matters, the rejection of worshipping other than Allāh, and He curses those who do or are silent about it and they do not condemn it. His Words in *Surah Al-An'am* also demonstrate this:

﴿قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ﴾

﴿*Say (O Muhammad ﷺ): Shall I take as a Waliy (Lord, Protector, object of worship) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.*﴾[2]

The Second Verse is:

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ﴾

﴿*And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily they ate food and walked in the markets.*﴾[3]

What is intended by this Verse is a reply to those who disbelieved in the Message of Muhammad ﷺ due to their claim that the Messengers are only from among the angels, not from among mankind. So Allāh responded to their claim, by explaining that the Sunnah of Allāh, the Most Glorified is to send Messengers to mankind whom He chooses from among them, and that they eat food and walk in the markets, in which matters they are as the rest of mankind. The Verse does not refer only to 'Isa. Other Verses and *Hadiths* prove that he was raised up alive and that he will descend, after which he

[1] *Al-Ma'idah* 5:73.
[2] *Al-An'am* 6:14.
[3] *Al-Furqan* 25:20.

will rule, at the end of time, then he will die, as was previously mentioned.

The Third Verse:

﴿وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ﴿٨﴾﴾

﴿And We did not create them (the Messengers) with bodies that ate not food, nor were they immortals.﴾[1]

There is no evidence in this Verse to prove the death of 'Isa when the Jews conspired together to crucify him and kill him; it only proves that the Prophets and Messengers - including 'Isa - are not made of bodies which do not eat, on the contrary, they eat just as (other) people do. It also tells us that they do not live forever in this world - and this is the belief of *Ahlus-Sunnah* - and also that death comes to 'Isa, like other Messengers, except that the Book (of Allāh) and the Sunnah both prove that in his case, it will not come to him until after his descent at the end of time when he will rule with justice, break the crosses and kill the pigs, as we said earlier.

The Fourth Verse:

﴿وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾﴾

﴿And you will not find any change in the way of Allāh.﴾[2]

This sentence is general - except that it refers in particular to the signs and miracles which Allāh bestowed on His Messengers, which were proofs for them against their peoples and confirmation of their Messengership. Such as dividing the sea for Musa into twelve dry paths, through the striking of his stick, and 'Isa's healing the blind and the lepers, and his giving life to the dead, by Allāh's Permission. And other such (signs and miracles) which are numerous and well known. The raising up of 'Isa while he was alive and his

[1] *Al-Anbiya'* 21:8.

[2] *Al-Ahzab* 33:62.

remaining for centuries (in the heaven) and after that his descent, are all exceptions to this generality, like other supernatural occurrences which are from the Sunnah of Allāh with His Messengers - and there is nothing strange in that.

The Fifth Verse:

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِيٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾﴾

﴿He ('Isa) was not more than a slave. We granted Our favor to him and We made an example to the Children of Israel.﴾[1]

This Verse confirms the worship (by the Christians) of 'Isa and that Allāh favored him with the Message and that he is not a lord or a god, but that he is a proof of Allāh's Complete Power, and a high example of goodness to emulate and be guided by. And it (the Verse) resembles the first Verse in meaning. There is no evidence therein to suggest that it refers only to 'Isa; this understanding is taken from other texts, as shown earlier.

The Sixth Verse:

﴿قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا﴾

﴿Say (O Muhammad ﷺ): "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Mary, his mother and all those who are on the earth together?" ﴾[2]

It is mentioned at the beginning of this Verse:

﴿لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ﴾

﴿Surely, in disbelief are those who say that Allāh is the Messiah, son of Mary. ﴾[3]

[1] *Az-Zukhruf* 43 :59.

[2] *Al-Ma'idah* 5 :17.

[3] *Al-Ma'idah* 5 :17.

And therefore His Words:

﴿قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا﴾

﴿Say (O Muhammad ﷺ): "Who then has the least power against Allāh..."﴾

a reply to their claim that 'Isa is Allāh, by making clear that 'Isa and his mother are two powerless creatures, like the rest of Allāh's creation. If Allāh wished to destroy him and his mother and all of the creatures in the earth, He would do so. But He did not destroy them; rather He implemented His Sunnah through them by their destruction at specific times which His Wisdom necessitates. Part of His Wisdom is that 'Isa was not killed when the Jews conspired against him, nor after he was raised up. He was raised up alive and He has kept him alive until he descends and rules between the people by the Law of Muhammad ﷺ, then He will bring death to him, as we said earlier.

The Seventh Verse:

﴿وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾﴾

﴿And We made the son of Mary and his mother as a sign, and We gave them refuge on (Rabwah) high ground, a place of rest, security and flowing streams.﴾[1]

Mary's pregnancy with 'Isa was without father; in fact it conflicted with what normally happens to others (regarding conception), and it is one of the clear signs which prove the completeness of Allāh's Power. Allāh gave them refuge on high, fertile ground, affording rest and security, and He furnished them with clear springs which may be seen by the eye. This refers to Baitul-Maqdis[2] in Palestine, which was a mercy and a blessing from Allāh to them both. This was

[1] *Al-Mu'minun* 23:50.

[2] *Baitul-Maqdis*: Jerusalem.

in Palestine, not in any of the cities of Pakistan; and it occurred more than five hundred years before the birth of our Prophet, Muhammad ﷺ, not more than twelve centuries after the *Hijrah* of our Prophet, Muhammad ﷺ. Whoever claims that the Rabwah is a place in Pakistan, or interpreted "the son of Mary" to refer to Ghulam Ahmad has falsely construed the Verse, attributed a lie to Allāh, and departed from the historical facts.

The Eighth Verse:

﴿إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا﴾

﴿And (remember) when Allāh said: "O 'Isa! I will take you and raise you to Myself and clear you (of the forged statement that 'Isa is Allāh's son) of those who disbelieve."﴾[1]

The contention of the Qadyanis that this Verse proves that 'Isa died is based upon their explanation that the Word *Mutawaffi* means *Mumit*; to bring death. This contradicts what has been authentically reported form the *Salaf*, which states that the Word refers to Allāh's taking His Messenger, 'Isa from the earth and raising him to Himself alive. This was deliverance for him from those who disbelieved. Combining the texts of the Book (of Allāh) and the authentic Sunnah proves that he will be raised up alive, that he will descend at the end of time, and that all of the People of the Book and others will believe in him when he descends.

As for what was reported on the authority of Ibn 'Abbas, may Allāh be pleased with him, regarding the *Tafsir* of the word in the Verse, that it means to bring death, its chain of narration is not authentic, because it is broken, since it is one of the narrations of 'Ali bin Abi Talhah, on the authority of Ibn

[1] *Aal 'Imran* 3:55.

'Abbas, may Allāh be pleased with him, and 'Ali did not hear from him.

Neither is that which was narrated by Wahb bin Munabbih Al-Yamani correct, stating that the Word in the Verse means to bring death, because it is one of the narrations of Muhammad Ibn Ishaq, from "one who is not doubted," from Wahb. So there is *'An'anah*[1] present from Ibn Ishaq, and he is a *Mudallis*;[2] the chain also contains one who is *Majhul*.[3]

Finally, this *Tafsir* does no more than suggest that the meaning of the word could be to bring death; in fact, it has been explained in two ways: (1) That Allāh took him from the earth, both body and spirit, and raised him alive; and (2) that He made him to sleep, then raised him, and that He will bring death to him, after he ascends and then descends at the end of time. In this case, the letter *Waw* (meaning; and) in the verse would not indicate any sequence of events, but would be used to join both matters.

When there is a difference of opinion over the meaning of a Verse it is obligatory to choose the view that is in agreement with the clear meaning of other proofs in order to reach agreement between all of the evidences, and to avoid what is unclear in favor of what is clear. This is the way of those firmly grounded in knowledge, as opposed to those in whose hearts there is a deviation from the truth, who follow that which is unclear from the Revelation, desiring *Fitnah* and searching for its hidden meanings - may Allāh protect us from their evil.

---

[1] *'An'anah*: A defect in the chain of narration, due to the use of the statement *'an* (from) which suggests that the reporter may not have heard directly from the person he is reporting from.

[2] *Mudallis*: One who hides a defect in the *Sanad*, for example, by using a person's nickname, rather than his full name, or saying: Ibn (i.e. son of) so-and-so, etc., or one who narrates from a person that he did not in fact hear from.

[3] *Majhul*: Unknown.

The Ninth Verse:

﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ﴾

﴿And I was a witness over them while I dwelt among them, but when You took me up, You were the Watcher over them.﴾[1]

That this Verse is a proof of the death of 'Isa before he was raised up to the heaven, or after he was raised up and before his descent at the end of time, is based on the *Tafsir* of the word *Mutawaffi* as meaning to bring death, as was previously mentioned in the discussion concerning the eighth Verse. We have already said that this *Tafsir* is not correct and it is in contradiction with the *Tafsir* of the *Salaf* which agrees with the texts of the Qur'an and Sunnah.

The Tenth Verse:

﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾﴾

﴿And He has enjoined upon me prayer and Zakat as long as I live.﴾[2]

These Words are related by Allāh, the Most Glorified in the Qur'an from 'Isa in the cradle. It says therein that Allāh, the Most Glorified, Most High ordained prayer and *Zakat* upon him as long as he lived, but there is no determination of the length of his life, nor any indication of when he would die; and the aforementioned Verses have shown that. Therefore, this Verse must be understood in a general sense and not made specific. The Verses cannot be said to contradict one another, nor should one concentrate (only) on what is unclear, for all of it is from Allāh: One part of it explains another and one part confirms another.

---

[1] *Al-Ma'idah* 5:117.

[2] *Maryam* 19:31.

Q The Eleventh Verse:

﴿وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾﴾

﴿And Salam (peace) be upon me the day I was born and the day I die, and the day I shall be raised alive.﴾[1]

A This is like the previous Verse; it contains confirmation of the peace and security which is his from Allāh in all situations and conditions, but there is no specification of the length of his life, or when he will die. Therefore we are obliged to refer to the other texts which show that, as we have already made clear.

Q The Twelfth Verse:

﴿وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ﴾

﴿Those whom they (Al-Mushrikun) invoke besides Allāh have not created anything, but are themselves created. (They are) dead, lifeless.﴾[2]

A This Verse was put forth as a response to those who worship other than Allāh, such as the angels, 'Uzayr, 'Isa, Al-Lat, Al-'Uzza and Manat. It clarifies that they do not create anything, even a fly; rather they are (themselves) created by (Allāh's) Command, and they are dead, lifeless.

However, other proofs show that 'Isa remains alive until his descent, when he will rule among the people by the Law of Muhammad ﷺ, then he will die.

Q The Thirteenth Verse:

﴿قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا

[1] *Maryam* 19:33.

[2] *An-Nahl* 16:20-21.

﴿نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾﴾

﴿Say (O Muslims): "We believe in Allāh and that which has been sent down to Ibrahim, Isma'il, Ishaq, Ya'qub and Al-Asbat (the twelve sons of Ya'qub) and that which has been given to Musa and 'Isa and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."﴾[1]

In this Verse, Allāh commands us to believe in all of the Prophets and what was revealed to them from their Lord; and He makes it clear that He, the Most Glorified makes no distinction between them, regarding the obligation to believe in all of them and the Revelations given to them by Allāh. This is a response to the Jews and Christians, who said: Be Jews or Christians, then you will be guided.[2]

There is a concise reply to them in His Words to His Prophet, Muhammad ﷺ:

﴿قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾﴾

﴿Say (to them, O Muhammad ﷺ): "Nay, (we follow) only the religion of Ibrahim, Hanifan (Islamic monotheism, i.e. to worship none but Allāh Alone) and he was not of Al-Mushrikun (those who worshipped others along with Allāh)."﴾[3]

The Verse does not mean that that there is no difference between them in life and death. The context of the Verse does not support this, rather it supports what we have said.

Also, this is something to which the Messengers did not call (the people), therefore, interpreting the Verse in this way is a

[1] *Al-Baqarah* 2:136.
[2] *Al-Baqarah* 2:135.
[3] *Al-Baqarah* 2:135.

corruption of its meaning, and even if we explain the meaning of Allāh's Words:

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ﴾

﴿We make no distinction between any of them.﴾[1]

in a general way, to include no distinction in life and death, the evidence of historical events and the texts (of the Qur'an and Sunnah) prove that there were differences between them in many details of their lives and deaths, their types, their times and places, the length and shortness of their lives and other such details. Therefore 'Isa's life being long and the place where he is living it (i.e. in the heaven) and his death after that, are just some of the differences between him and his brother Prophets, according to the evidence of the previously-mentioned texts.

Q The Fourteenth Verse:

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾

﴿That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.﴾[2]

The meaning of this Verse is a declaration that every human being is rewarded according to his deeds and they are not passed on to another and no one else will be asked about them, as Allāh, the Most High says:

﴿كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾﴾

﴿Every person is pledge for that which he has earned.﴾[3]

---

[1] *Al-Baqarah* 2:136.
[2] *Al-Baqarah* 2:134.
[3] *At-Tur* 52:21.

and His Words:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

﴿And no bearer of burdens shall bear the burden of another.﴾[1]

It is upon him (man) to strive as much as he can to do good and abstain from evil, and not to depend on pride in another, or hope for salvation from punishment on the Day of Judgement because of ties of kinship to him, or because he glorified him in the life of this world.

Although 'Isa is included in general terms, in the communities of the past, the proofs from the Qur'an and Sunnah single him out as the one who was raised up to the heaven and is kept alive, until his descent at the end of time and the rest of the things which we have already mentioned. It is part of the known fundamental principles of Islamic law that the specific texts are applied to the general texts to define them, and the texts with which we are concerned are thus.

The Fifteenth Verse:

﴿وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾﴾

﴿For surely, they killed him not (i.e. 'Isa, son of Mary): But Allāh raised him ('Isa) up (with his body and soul) unto Himself (and he is in the heavens). And Allāh is All-Powerful, Most Wise.﴾[2]

The Sixteenth Verse:

﴿وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

﴿And there is none of the People of the Scripture (Jews and

[1] *Al-An'am* 6:164.

[2] *An-Nisa'* 4:157-158.

Christians), but will believe in him ('Isa, son of Mary, as only a Messenger of Allāh and a human being) before his ('Isa's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ('Isa) will be a witness against them.﴾[1]

We have already spoken about these two Verses in the discussion regarding the second, third and fourth Verse; in summary, the claims which the Qadyanis make, that these Qur'anic Verses prove that 'Isa is dead and buried, are:

1. Either general Verses, whose meaning is defined by other evidences from among the (Qur'anic) Verses and *Hadiths*, which prove that 'Isa was raised up alive and that he will remain so until he descends at the end of time and rules according to the Law of the Qur'an. The Qadyanis' adherence to the generality of the Verses, while rejecting the specific, is invalid, since it ignores the rules and fundamental Islamic principles.

2. Or, the Verses are summarizing Verses which are explained by other texts, which it is obligatory to take into account. The adherence of the Qadyanis to these summarizing Verses which they use as evidence for their false claims, without reference to the Verses of established meaning which explain them is the nature of those in whose hearts there is a perversion and hypocrisy. They follow texts from the Qur'an and the Sunnah which are not decisive in meaning, seeking *Fitnah* (polytheism, trials etc.) and seeking to interpret it according to their whims.

3. Or, they are Words which they explain based upon unauthentic narrations, which they falsely attribute to the *Salaf*, and this has been explained in the discussion regarding the eighth Verse:

﴿إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

[1] *An-Nisa'* 4:159.

﴿*And (remember) when Allāh said: "O 'Isa! I will take you and raise you to Myself."*﴾[1]

They are pleased with these narrations which support their fancies and which they falsely attribute to the majority, without paying any attention to their chains of narrators, either because of their ignorance, or a deliberate attempt to mislead and deceive and in order to propagate their false doctrines - and this is due to naught but the perversion of their hearts and their desire to cause *Fitnah*. Allāh, the Most High says:

﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۘ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾﴾

﴿*It is He Who has sent down to you (O Muhammad ﷺ) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (Commandments etc.), Al-Fara'idh (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)] and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials etc.), and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: "We believe in it, all of it (clear and unclear Verses) is from our Lord." And none receive admonition except men of understanding.*﴾[2]

Allāh is the Granter of success (in guiding those who seek) the truth. May peace and blessings of Allāh be upon our Prophet,

---

[1] *Aal 'Imran* 3:55.

[2] *Aal 'Imran* 3:7.

Muhammad, and his family and Companions.

The Permanent Committee for Scholarly Investigation and Legal Rulings

Director:
'Abdul-'Aziz bin 'Abdullah bin Baz

Assistant Director of the Committee:
'Abdur-Razzaq 'Afeefi

Committee Members:
'Abdullah bin Ghadyan
'Abdullah bin Qu'ood.

Sects and Movements

A Legal Judgement regarding the Ruling on Membership of the Masonic Movement

(The decision of the Fiqh Academy)

All praise and thanks be to Allāh and may peace and blessings of Allāh be upon the Messenger of Allāh and upon his family and Companions and all those who follow his guidance. As for what follows:

During its first session, which was convened in Makkah, on the tenth of Sha'ban in the year 1398 A.H. (15/07/1978 C.E.) The Fiqh Academy looked into the matter of the Masons and their affiliates, and the Islamic ruling on them.

The members of the Academy undertook a thorough study of this dangerous organization, reading what has been written about them, past and present, and the documents and speeches propagated by their members and their leaders which they themselves have published in the magazines which represent them. It became clear to the Academy in a manner that leaves no doubt, from the books and texts they read which follows:

1. The Masonic movement is a secret society which sometimes hides its organization and sometimes reveals it, according to the prevailing conditions of the time and place. However, the true principles upon which this organization is based are secret at all times, the knowledge of which is hidden even from its members, except the chosen few, who reach, through many different experiences, the highest levels.

2. The movement builds a relationship between its members in

all corners of the world, based upon a superficial foundation in order to fool gullible people, which is that of the human brotherhood alleged to exist between all members of the organization, which (supposedly) makes no distinction between different faiths, creeds and ideologies.

3. It attracts those persons who are important to it to join the organization by tempting them with promises of personal benefits, on account of the fact that every Mason is bound to help every other brother Mason, in any corner of the world, to assist him in fulfilling his needs, achieving his aims and solving his problems, and to support him if he has political ambitions, to assist him if he falls into any predicament - whatever it may be, whether he be right or wrong, oppressor or oppressed. This may be concealed, by making it appear that they are helping him when he is on the right, not the wrong. This is the greatest temptation by which they capture people from all societies, taking from them significant financial contributions.

4. Joining them begins with a celebration for the enrollment of a new member, with certain frightening rituals and formalities, intended to instill fear in the member of what will happen to him if he ever disobeys their directives and orders which are issued to him in sequence.

5. The gullible members are left free to practice their religion and it (the organization) benefits by controlling them and assigning tasks to them, within the limits appropriate for them, and they remain at the lowest level. As for the apostates, or those who are willing to become apostates, they are slowly promoted to higher levels, according to their experience and the repeated tests which are given to members, based upon their willingness to serve their plans and their dangerous ideology.

6. Its aims are political and they have a hand - either open or hidden - in most political and military insurrections and major changes.

7. The organization is Jewish in origin and is secretly managed and directed at its highest levels by international Jewry and its activities are Zionist in character.

8. It is, in fact, in its hidden aims, against all religions, its intentions being the destruction of all of them in general, and Islam in the hearts of its adherents in particular.

9. It concentrates on the recruitment of persons in positions of authority in finance, politics, the community, in science and any other position they can utilize in order to further their power in the community. They have no interest in recruiting those without any power they can exploit, and for this reason, they often concentrate on the recruitment of kings, presidents, important government employees and their like.

10. It has many branches, which bear other names, in order to deceive and divert attention, so that they are able to continue their activities under different pseudonyms, the most well known of which are: The Lions, the Rotary Club, The Leons, and other such evil movements, all of which are incompatible and inconsistent with Islamic tenets.

The strong links between the Masons and International Zionist Jewry has become absolutely clear to all of the people. By such means they have been able to control the activities of many leaders in Arab and other countries in the matter of Palestine, and they have prevented them from carrying out many of their obligations with respect to this most important matter, to the advantage of the Jews and the International Zionists.

For this reason and many other detailed facts concerning the dangerous activities of the Masons, their evil deceptions and cunning designs, the Fiqh Academy has determined that the Masons are one of the most dangerous, destructive organizations to Islam and the Muslims. And that whoever joins them, knowing the truth of them and their aims, is a disbeliever in Islam who should be avoided. And Allāh is the

Granter of success.

Director:

'Abdullah bin Humaid
Director of the Higher Judicial Council in the Kingdom of Saudi Arabia

Assistant Director:

Muhammad 'Ali Al-Harakan
General Secretary of Muslim World League

Members:

'Abdul-'Aziz bin 'Abdullah bin Baz
General Director of the Directorate of Scholarly Research Legal Rulings, Call and Guidance in the Kingdom of Saudi Arabia

Muhammad Mahmood As-Sawwaf

The Wahhabite Call is that of the *Salaf* and there is no Truth to these Calumnies

Q Is the story which is circulated concerning the followers of Muhammad bin 'Abdul-Wahhab, which claims that when they conquered the Arabian Peninsula and reached Madinah, they tied up their horses in *Ar-Rawdhah*[1] which is in the Messenger's Mosque, true?

A This story has no basis in fact, rather it is a lie and a perversion of the truth. What is known about them is that when they conquered Madinah, they spread the call of the *Salaf* and expounded the truth of *Tawhid* with which Allāh sent His Prophet, Muhammad ﷺ and the rest of the Messengers and the rejection of the major *Shirk* practised by many of the

[1] *Ar-Rawdhah*: The Garden - the Prophet ﷺ informed us that there is a place in his Mosque, between his house and his pulpit, which is "a Garden from the Gardens of Paradise." (Narrated by Al-Bukhari and Muslim)

people. These included seeking succor from the Messengers (may peace and blessings of Allāh be upon all of them) and seeking help and succor from the Companions and *Ahlul-Bait*[1] and other righteous inhabitants of Al-Baqi' Cemetery, such as seeking help from Hamzah, may Allāh be pleased with him, the uncle of the Prophet ﷺ and other martyrs of Uhud.

This is what is known about them, in addition to their teaching the people the true Islam and forbidding the innovations and superstitions which were widespread in Hijaz at that time. Whoever claims other than this, such as their having shown contempt for the noble grave (of the Prophet ﷺ) or *Ar-Rawdhah*, or claims that they were lacking in respect towards the Prophet ﷺ or any of the Companions or any other righteous people is guilty of lies and calumnies, misrepresenting the facts and distortion of the truth. History books testify for them to what we have said and reveal the lies of the slanderers.

May Allāh bless you and I with understanding of His religion and constancy therein until we meet Him, the Most Glorified, and may He keep us and you away from error, He is the Granter of that and Most Able to do it. We ask Allāh, the Almighty, the All-Powerful to forgive them and all of rest of the Muslim scholars and those who call to guidance and that He make us and you among those who faithfully follow them, and that He show us all the truth and bless us by making us adhere to it and show us the error of that which is false and bless us by making us avoid it, He is the Granter of that and Most Able to do it.

Ibn Baz

[1] *Ahlul-Bait*: The family of the Prophet ﷺ.

Buddhism

Q Does Buddhism possess a Scripture?

A We are not aware of any revealed book in their possession; and the ruling on them is that of idol worshippers, and should any of them enter the religion of the Jews, the Christians or the Magians, then the ruling on him is that of the religion to which he has transferred. And Allāh is the Granter (of success).

The Ruling on Blindly Following the *Mathhab* of the Shiites

Q Some people consider that it is an obligation upon the Muslim to blindly follow one of the four well known schools of Islamic Jurisprudence in order for their acts of worship and their deeds to be correct. Yet the *Mathhab* of the Shiites is not included amongst them, not even the *Mathhab* of the Zaidi Shiites. Does your Eminence agree absolutely with this view, and thus prohibit the blind following of the *Mathhab* of the Shiites, such as the Imamate of the *Ithna 'Ashriyyah*?[1]

A It is an obligation upon the Muslim to follow what came from Allāh and His Messenger ﷺ, if he is able to infer the legal rulings himself; if he is unable to do so, he should ask the people of knowledge regarding what troubles him in the matter of his religion. He should make inquiries of the most knowledgeable scholar with whom he is able to make contact, so that he may ask him, either in person, or in writing.

It is not permissible for the Muslim to blindly follow the Shiite

[1] *Ithna 'Ashriyyah*: A large group of Shiites who believe that twelve particular Imams posses greater knowledge and powers than even the Prophets and angels.

Imamate *Mathhab*, nor the Zaidi *Mathhab*, nor any other such like *Mathhab* from 'the people of innovation, such as the *Khawarij*[1] 'the *Mu'tazilah*,[2] the *Jahmiyyah*[3] and others. As for belonging to one of the four well known *Mathhabs*, there is no objection to this, so long as he is not a fanatical follower of the *Mathhab* to which he belongs and does not dispute (authentic) evidence on account of it.

The Permanent Committee

The Wahhabites do not reject the Intercession of the Prophet ﷺ

Q Do the Wahhabites reject the intercession of the Messenger ﷺ?

A It is clear to anyone who has studied the life of Muhammad bin 'Abdul-Wahhab and his followers, that they are innocent of this charge, because the Imam (may Allāh have mercy on him) has confirmed in his books - especially *Kitab At-Tawhid* and *Kashf Ash-Shubuhat* - (the belief in) the intercession of the Messenger ﷺ for his people on the Day of Resurrection. From this it is clear that the Imam and his followers did not reject belief in the intercession of the Messenger ﷺ and that of other Prophets, angels and believers, rather they confirm it, as Allāh and His Messenger ﷺ have confirmed it. This is what our righteous ancestors followed, acting upon the evidences from the Book (of Allāh) and the Sunnah. From this it should be clear to you that what has been transmitted regarding the Shaikh's rejection of the intercession

[1] *Khawarij*: An extreme sect, who claims that committing major sins take one out of the fold of Islam, and that those who do so, will be in the Hell-Fire for all eternity.

[2] *Mu'tazilah*: A deviant sect, who introduced speculative dogma into Islamic beliefs.

[3] *Jahmiyyah*: A heretical sect founded by Jahm bin Safwan, who denied Allah's Names and Attributes.

of the Prophet ﷺ is the falsest of statements, a deviation from the path of Allāh and a lie upon those who follow him. The Shaikh (may Allāh have mercy on him) and his followers only rejected seeking intercession from the dead and such like. We ask Allāh that He protect and save us and you from all that invokes His wrath. And Allāh is the Granter of Success.

Ibn Baz

The Ruling on One Who believes that a Child is a Gift from Other than Allāh

Q Is a child a gift from a *Murshid*,[1] or does he increase and diminish sustenance? What is the ruling on this belief?

A Whoever believes that a child is a gift from other than Allāh, or that anyone other than Allāh has the power to increase or decrease sustenance is a polytheist, who is guilty of a worse *Shirk* than that of the Arabs and others in the pre-Islamic period of ignorance. For had the pre-Islamic Arabs and their like been asked, (even) in their ignorance, about who sustains them (with rain) from the heaven and (food from) the earth, and who brings forth the living from the dead, and the dead from the living, they would have said: "Allāh." They only worshipped their false deities in order, as they claimed, to bring them closer to Allāh. Allāh says:

﴿قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾﴾

﴿Say: "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the

[1] *Murshid*: Spiritual guide.

living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid (of Allāh's punishment for setting up rivals in worship with Allāh)?"﴾[1]

And He says:

﴿وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ﴿٣﴾﴾

﴾*Those who take Awliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar and a disbeliever.*﴿[2]

And He says:

﴿أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ﴾

﴾*Who is he that can provide for you if He should withhold His provision?*﴿[3]

It is also confirmed by the Sunnah that giving and withholding are in Allāh's Hand, Alone. In Al-Bukhari's narration, in the chapter on the remembrance after prayer in his *Sahih*, Warrad, the scribe of Al-Mughirah bin Shu'bah, said:

"Al-Mughirah bin Shu'bah dictated to me in a letter to Mu'awiyah that the Prophet ﷺ used to say, after each obligatory prayer:

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ،

[1] *Yunus* 10:31.

[2] *Az-Zumar* 39:3.

[3] *Al-Mulk* 67:21.

وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«There is none worthy of worship except Allāh, Alone, without partners; His is the dominion and all praise and thanks are due to Him, and He is Able to do all things. O Allāh! There is none who can withhold what You bestow and there is none who can bestow what You withhold, and no fortune can benefit its owner against You.»[1]

Thus it was narrated by Muslim also in his *Sahih*. But Allāh might bless His slave with family and increase his sustenance through his supplication to Him, Alone, as is clear from *Surah Ibrahim* in which Ibrahim - Allāh's Friend - asked his Lord and He answered his supplication, and in *Surah Maryam* and *Al-Anbiya'* and others, such as the supplication of Zakariya to his Lord and His answer to it. And it has been authentically reported on the authority of Anas, may Allāh be pleased with him, that he said: I heard Allāh's Messenger ﷺ saying:

«مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَجَلِهِ فَلْيَصِلْ رَحِمَهُ»

«Whoever wished for his sustenance to be increased and his life span to be extended should maintain family relations.»[2]

The Permanent Committee

The Shathli Sect do not Pray or Fast and My Father is ordering me to follow Them

The Permanent Committee for Scholarly Research and Legal Rulings read the following question which was sent to His Eminence, the General Director, the text of which is as follows:

Q There is a sect known as *Ash-Shathliyyah*, who neither pray nor fast, nor give *Zakat*, and there is a person

[1] Al-Bukhari no. 6330 and Muslim no. 593.

[2] Al-Bukhari no. 5985 and Muslim no. 2557.

whom they call: *Sayyiduna* (Our Master) and they say that he occupies the place of their 'lord', and he is their representative on the Last Day, he forgives them everything which they do in their lives in this world. These people meet on Monday and Friday mornings every week, and my father is forcing me to join them, and he becomes angry when he sees me fasting or praying and he says these words to me: "Our Master will forgive us everything and protect us from the Fire (i.e. they will definitely enter Paradise)." Of course, his words are incorrect, for he (i.e. their 'Master') is only a person like them, so what should I do? Please guide me. I know that Allāh is my Lord and that Muhammad is Allāh's Prophet and His Messenger, that my religion is Islam and I perform its five pillars. Should I obey my father, I should be guilty of disobeying the Commands of my Creator, and Allāh said in His Book:

﴿فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا﴾

﴿And say not to them a word of disrespect, nor shout at them, but address them in terms of honor.﴾[1]

If I do not obey him, he will always be angry with me and arguing with me so that I will join him in this sect. Bearing in mind that I am unable to support myself and there is none in the family who will support me except my mother. What can I do? Please guide me to what will please Allāh and escape from the anger of my father, who does not believe in prayer, fasting or the true Islamic religion, which is prescribed for all.

The Committee replied as follows: If the situation is as you say, that your father and those with him in this sect do not pray and do not fast and that they believe that their leader or their *Shaikh* holds the position of a lord, who will

[1] *Al-Isra'* 17:23.

guarantee them Paradise and forgive them all of their evil deeds, then they are disbelievers and if your father orders you to be one of them and forbids you to pray and fast, then do not obey him, for there is no obedience to any created being which involves disobedience to the Creator. Implement what Allāh has commanded and abstain from what He has forbidden, and treat your parents in this world with justice in fulfillment of the Words of Allāh, the Most High:

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾﴾

﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents - unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴾[1]

So be with the believers, those who are truthful in the faith which Allāh has ordained and which His Messenger ﷺ expounded for us, and in acting in accordance with the Book of Allāh and the Sunnah of His Messenger ﷺ. Try to bear the harm that may come to you while following Allāh's path, for adhering to the path of those who turn in repentance to Allāh, is better and more suitable for final determination. It is obligatory upon you to leave them, lest they should send you astray. We hope that Allāh will make a way for you to find a

[1] *Luqman* 31 : 14-15.

living, for sustenance is in Allāh's Hand, not in the hand of your father, nor any other creature.

And may peace and blessings of Allāh be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on Sufi Orders and the Supernatural 'Miracles' and Satanic Rituals practiced by Some of Them

Q There is a Dervish sect near us and with them is a man from our kin who takes a drink of water from the leader of the sect - and he is an illiterate man without knowledge or experience, which would enable him to demonstrate such falseness and trickery as is practiced on the people - nevertheless, he strikes his stomach with all kinds of harmful objects, such as a dagger, a sword, wood, metal rods etc. Bear in mind that he does not adhere to Islam, nor does he practise the obligations which our Lord, the Most Glorified, Most High has imposed upon us, such as prayer, fasting and so on.

We appeal to Your Excellency to elucidate for us the Islamic position on this and what is the secret of such infliction of pain - we request a written reply, so that it may be available in our country and other Islamic countries.

A Allāh finalized Messengership with Muhammad ﷺ according to the (revealed) texts and the agreement of all the scholars. Allāh, the Most High says:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾

﴿Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the Last of the

Prophets.﴾[1]

The *Hadiths* of the Messenger of Allāh ﷺ which are *Mutawatir*[2] make it clear that he is the Last of the Prophets and the Muslims are in agreement on this.

The *Awliya'* may be divided into two categories: Those who are the *Awliya'* of the Most Beneficent and those who are the *Awliya'* of Satan. In His Book and in the Sunnah of His Messenger ﷺ, Allāh, the Most Glorified has clarified that He has *Awliya'* people, and that the devils (also) have *Awliya'*, and He makes a distinction between the *Awliya'* of the Most Beneficent and the *Awliya'* of Satan saying:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾﴾

﴿*No doubt! Verily the Awliya' of Allāh, no fear shall come upon them, nor shall they grieve. Those who believed and used to fear (Allāh much by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world and in the Hereafter. No change can there be in the Words of Allāh, this is indeed, the supreme success.*﴾[3]

And Allāh, the Most High says:

﴿ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾﴾

﴿*Allāh is the Waliy (Protector or Guardian) of those who*

[1] *Al-Ahzab* 33:40.

[2] *Mutawatir*: Of undoubted authenticity due to the large number of narrators in each of the levels of its many chains of narrators.

[3] *Yunus* 10:62-64.

believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliya' (supporters and helpers) are Taghut (false deities and false leaders etc.), they bring them out from light into darkness. Those are the dwellers of the Fire and they will abide therein forever.﴾[1]

It is reported in the authentic *Hadith* narrated by Al-Bukhari and others, on the authority of Abu Hurairah that the Prophet ﷺ said: Allāh says:

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ أَوْ فَقَدْ آذَنْتُهُ بِالْحَرْبِ»

«*"Whoever is hostile to My Waliy, I declare war on him."*»[2]

Thus, the Prophet ﷺ made clear, on the authority of Allāh, the Almighty, the All-Powerful, that He declares war on those who oppose His *Awliya'*. And Allāh, the Most Glorified has mentioned the *Awliya'* of Satan, saying:

﴿فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴿١٠٠﴾﴾

﴿*So when you want to recite the Qur'an, seek refuge with Allāh from Satan, the outcast (the cursed one). Verily, he has no power over those who believe and put their trust only in their Lord (Allāh). His power is only over those who obey and follow him (Satan) and those who join partners with Him (Allāh i.e. those who are Mushrikun - polytheists).*﴾[3]

And He, the Most High says:

﴿وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾﴾

---

[1] *Al-Baqarah* 2:257.

[2] Al-Bukhari no. 6502 and Ibn Majah no. 3989.

[3] *An-Nahl* 16:98-100.

﴿*And whoever takes Shaytan as a Waliy (protector or helper) instead of Allāh has surely suffered a manifest loss.*﴾[1]

And He, the Most High says:

﴿إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا﴾

﴿*Verily, We made the devils Awliya' (protectors and helpers) for those who believe not. And when they commit a Fahishah they say: "We found our fathers doing it."*﴾

- up to the Words of Him, the Most High:

﴿إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾﴾

﴿*Surely, they took the devils as Awliya' (protectors and helpers) instead of Allāh and they consider that they are guided.*﴾[2]

And He, the Most High says:

﴿وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَٰدِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾﴾

﴿*And certainly, the devils do inspire their friends (from mankind) to dispute with you and if you obey them, then you would indeed be Mushrikun (polytheists).*﴾[3]

Khalil (i.e. Ibrahim) said:

﴿يَٰٓأَبَتِ إِنِّىٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا ﴿٤٥﴾﴾

﴿*O my father! Verily, I fear lest a torment from the Most Beneficent (Allāh) overtake you, so that you become a companion of Satan (in the Hell-Fire).*﴾[4]

---

[1] *An-Nisa'* 4:119.

[2] *Al-A'raf* 7:27-30.

[3] *Al-An'am* 6:121.

[4] *Maryam* 19:45.

And He, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ﴾

﴿O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists etc.) as friends, showing affection towards them.﴾

- up to the Words of Him, the Most High:

﴿إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٥﴾

﴿Verily You, only You are the Almighty, Most Wise."﴾[1]

In view of this knowledge, the person mentioned is from the *Awliya'* of Satan and the deeds mentioned are Satanic rituals. They are from deception and fraud practiced against the people, none of what is seen really occurs, it is purely an illusion for people to see by the help of the devils, as Allāh says concerning the magicians of Pharaoh in *Surah Al-A'raf*:

﴿فَلَمَّآ أَلْقَوْاْ سَحَرُوٓاْ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ۝١١٦﴾

﴿So when they threw, they bewitched the eyes of the people and struck terror into them, and they displayed a great magic.﴾[2]

And He says in *Surah Ta-Ha*:

﴿قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ۝٦٥ قَالَ بَلْ أَلْقُواْ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ۝٦٦﴾

﴿They said: "O Musa! Either you throw first or shall we throw first?" He said: "Nay, throw you (first)!" Then behold, their ropes and their sticks - by their magic - appeared to him as though they moved fast.﴾[3]

---

[1] *Al-Mumtahanah* 60:5.

[2] *Al-A'raf* 7:116.

[3] *Ta-Ha* 20:65-66.

And may peace and blessings of Allāh be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

Prayer is Remembrance of Allāh

Q Some of the Sufis say that remembrance is better than the obligatory prayer and they cite as evidence the Words of Allāh, the Most High:

﴿وَلَذِكْرُ ٱللَّهِ أَكْبَرُ﴾

﴿*And the praising of Allāh is greater indeed.*﴾[1]

So is remembrance of Allāh better than prayer, as they say?

A Allāh commanded us to mention His Name much; He says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

﴿*O you who believe! Remember Allāh with much remembrance, and glorify His praises morning and afternoon.*﴾[2]

Allāh, the Most Glorified has made it clear that hearts are pacified through His remembrance, saying:

﴿أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾﴾

﴿*Verily, in the remembrance of Allāh do hearts find rest.*﴾[3]

It is reported from the Prophet ﷺ that he said that whoever mentioned Allāh in private and his eyes shed tears will be among the seven types of person whom Allāh will protect with

[1] *Al-'Ankabut* 29:45.

[2] *Al-Ahzab* 33:41-42.

[3] *Ar-Ra'd* 13:28.

His Shade, on the Day when there will be no shade except His Shade.

And he gave an example of one who remembers his Lord and one who does not remember his Lord, comparing them to a living person and a dead person. Remembrance of Allāh enlivens the hearts and brings them tranquility, it purifies and cleanses the souls, and the virtue of it before Allāh is great.

There is no doubt that prayer includes the best type of remembrance; Qur'anic recitation, *Takbeer*,[1] *Tahleel*,[2] *Tasbeeh*,[3] *Tamjeed*,[4] and that the superiority of Allāh's Words over the words of His worshippers is like the superiority of Allāh over mankind, and the best of sayings which the Messenger of Allāh ﷺ and the Prophets before him said is: "*La ilaha illallāh...*" etc. Also the prayer consists of bowing and prostration, and the worshipper is closest to his Lord while prostrating.

Therefore favoring utterances of remembrance outside prayer over prayer is (in effect) favoring something over itself, if not the favoring of something over that which is better than it, which is not correct. The meaning of Allāh's Words:

﴿وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ﴾

﴿And offer prayers perfectly (Iqamatus-Salat). Verily, prayer prevents Al-Fahsha' and Al-Munkar and the remembrance of Allāh is greater indeed.﴾[5]

---

[1] *Takbeer*: Glorification of Allāh by saying: *Allāhu Akbar*. (Allāh is Greater)

[2] *Tahleel*: Saying: *La ilaha illallāh*. (None has the right to be worshipped except Allāh)

[3] *Tasbeeh*: Saying: *Subhan Allāh*. (Glory be to Allāh)

[4] *Tamjeed*: Praise of Allāh by saying: *Al-Hamdu lillāh*.

[5] *Al-'Ankabut* 29:45.

- is that the performance of the obligatory prayers at the correct time, in the way which Allāh has prescribed and His Messenger ﷺ has explained, interposes between him and all evil deeds; and through them, Allāh restrains him from falling into disbelief, polytheism etc. and Allāh's Remembrance (i.e. praise) of you is greater and superior in recompense and reward than your remembrance of Allāh, as Allāh says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾

﴿Therefore remember Me (by praying, glorifying etc.) and I will remember you.﴾[1]

This explanation was the preferred one of Ibn Jareer At-Tabari in his *Tafsir* and a number of other scholars of *Tafsir* agreed with him in this, based upon the narrations transmitted by many of the Companions and the *Tabi'in*.

The Permanent Committee

The Ruling on Joining Sufi Movements, such as the Shathlis and Others

Q Is there any objection to a person joining such movements as those ascribed to Shaikh 'Abdul-Qadir and Abul-Hasan Ash-Shathli, and are they a Sunnah or an innovation?

A Abu Dawud and other compilers of the *Sunan* have narrated from Al-'Irbadh bin Sariyah that he said: Allāh's Messenger ﷺ led us in prayer one day, after which he admonished us with such an eloquent sermon that eyes were filled with tears and hearts were filled with fear. Then a person asked: "O Messenger of Allāh! It is as if this sermon were a farewell address, so with what do you commission us?" He ﷺ replied:

[1] *Al-Baqarah* 2:152.

«أُوْصِيكُمْ بِتَقْوَى اللهِ وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّين، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

«I advise you to fear Allāh, to hear and obey, even if the one who commands you be an Ethiopian slave. For verily, those who live after me will fall into much differing, so adhere to my Sunnah and the Sunnah of the righteous, Well-Guided Caliphs - hold fast to it and cling to it with your molar teeth. Beware of newly invented (religious) matters, for every newly invented matter is an innovation and every innovation is a misguidance.»[1]

So, Allāh's Messenger ﷺ informed us about what will occur among his followers; differing to a large degree, they will divide into sects and schools of thought, and they will commit all manner of innovations and novelties; and he advised the Muslims to adhere to the Book of Allāh and to hold fast to his Sunnah and to cling to it by their molar teeth (i.e. cling to it fiercely). He warned them against differing and following innovations and novelties, for they are a misguidance and will lead those who follow them astray from the path of Allāh, and he advised them with the advice which Allāh gave to His worshippers, in His Words:

﴿وَٱعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْ﴾

﴿And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'an).﴾[2]

And His statement:

---

[1] Abu Dawud no. 4607, At-Tirmithi no. 2676, Ibn Majah no. 42 and Ahmad 4:126, 127.

[2] *Aal-Imran* 3:103.

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

﴿And this is My Straight Path, so follow it and follow not (other) paths, for they will separate you from His path. This He has ordained for you that you may become Al-Muttaqun (the pious).﴾[1]

So, we give you the advice of Allāh and His Messenger ﷺ, and we counsel you to stick to *Ahlus-Sunnah wal-Jama'ah* and we warn you against the innovations of the sects, such as the diseased (of heart) Sufis, and against innovated utterances, forms of remembrance which have not been prescribed, and supplications which contain association of partners with Allāh, or which lead to that. Like seeking help from other than Allāh, or mentioning him by such abbreviated names as *Ah* [2] which is not one of His Names - Most Glorified be He - or seeking intercession from *Shaikhs* during supplication, or the belief that they know the deepest secrets of the hearts, or mentioning His Names in groups, altogether, in unison, sitting in circles, in addition to reeling about in ecstatic trances, and chanting and such like. All of this is unknown in the Book of Allāh and the Sunnah of His Messenger ﷺ.

The Permanent Committee

The Meaning of the Sufis' saying: "...if the owner of time frees us."

Q What is the meaning of the saying of those among the Sufis who say: "... if the owner of time frees us. And the disposal is in his hands."

What is the ruling on one who believes this, and is it

[1] *Al-An'am* 6:153.

[2] *Ah*: An abbreviation from the word "Allāh", innovated by the Sufis.

permissible to pray behind him when this is known about him?

The meaning of "... if the owner of time frees us." etc. is (the belief) that there is a human being who holds the matters of creation in his hands and that he has the ability to order their affairs, relieve them of their hardships, liberate them and save them from the calamities which befall them and conveys to them whatever is good - in their view - which Allāh wills. Whoever believes this, is guilty of associating partners with Allāh in Lordship and the disposal of affairs in matters of creation. Prayer behind such person is not correct, and it is not allowed to entrust him with matters concerning the Muslims, nor to place him as an *Imam* for them in prayers, due to his clear *Kufr* and obvious *Shirk*, which is more evil than the *Shirk* of the period of pre-Islamic ignorance. Allāh, the Most High says:

﴿قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾﴾

﴿Say: "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid (of Allāh's punishment for setting up rivals in worship with Allāh)? Such is Allāh, your Lord in truth. So after the truth, what else can there be except error? How then are you turned away?"﴾[1]

and other such Verses.

The Permanent Committee

[1] *Yunus* 10:31-32.

Can a *Waliy* help Another, even if He is far away from Him?

Q Is it possible for a *Waliy* from among the *Awliya'* of Allāh to help a person far away, for example, a person living in India and the *Waliy* lives in Saudi Arabia: Is it possible for the Saudi to physically help the Indian, even though the Saudi is in Saudi Arabia and the Indian is in India.

A It is possible for the living *Awliya'* and others to help those who seek help from them, within the limits of normal means, such as by giving money, or interceding with those in authority, or helping him against some mishap or the like, by the means within the abilities of humans, according to what is normal and universally accepted among them.

As for what is beyond the normal capabilities of mankind, such as the example given by the questioner, the power to do such does not belong to the creatures, rather it belongs to Allāh, Alone, without partners. He is Able to do all things and it is to Him the laws of nature belong. He executes them as He wills and violates them as He wills. For this reason, it is His right to be supplicated to, He Alone can give refuge, He and no other gives help, for it is He Alone Who encompasses all things with His Knowledge and Whose Wisdom and Mercy embrace all things.

There is none who can prohibit what He gives and there is none who can give what He prohibits, and there is none who can reject what He ordains and He is Able to do all things. Allāh, the Most High says:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـٰفِرِينَ ﴿٦﴾﴾

﴿*And who is more astray than one who calls (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection) they (false deities) will become enemies for them and will deny their worshipping."*﴾[1]

And He says:

﴿إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾﴾

﴿*If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower (of each and everything).*﴾[2]

He taught us in *Surah Al-Fatihah* to say:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾﴾

﴿*You (Alone) we worship and You (Alone) we ask for help (for each and everything)."*﴾[3]

Likewise, the Prophet ﷺ ordered us not to ask anyone besides Allāh, nor to seek help except from Him, saying:

«إِذَا سَأَلْتَ فَاسْأَلِ اللهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ»

«*If you ask, ask Allāh and if you seek help, seek it from Allāh.*»[4]

The Permanent Committee

---

[1] *Al-Ahqaf* 46:5-6.

[2] *Fatir* 35:14.

[3] *Al-Fatihah* 1:5.

[4] At-Tirmithi no. 2516.

The Ruling on Communism and Belonging to that Party

All praise and thanks be to Allāh, Alone and may peace and blessings of Allāh be upon him after whom there is no Prophet. As for what follows:

Among the important subjects which the Committee of the Fiqh Academy has studied is the subject of communism and socialism and the problems that have resulted from its ideological assault on the Islamic world, on the national level as well as on the individuals of the nations and their beliefs. All of this is happening while there is a lack of clarification about the of harms of this dangerous assault.

The Fiqh Academy has observed that many countries in the Islamic world are suffering from an intellectual and ideological vacuum. In particular, these imported ideas and beliefs which have spread amongst the Muslim people have created a spiritual wasteland and brought about an intellectual and moral decay and destroyed human values and devastated all fundamentals of goodness in the community. It is abundantly clear that the large nations, of varying political systems and leanings have attempted by all means to destroy the unity of all the Islamic nations, due to enmity towards Islam and fear of it spreading and awakening its people. For this reason, all of the countries opposed to Islam have concentrated on two important matters: beliefs and morals.

In the area of beliefs, they have encouraged all of those who profess the communist ideology, otherwise known as socialism, enlisting the services of radio, newspapers, electronic media and paid writers. Sometimes they label it 'freedom' and sometimes 'progress' and sometimes 'democracy' and other such expressions. And they refer to all those who are against this, such as those who try to remedy the situation and to preserve values, high standards, and Islamic teachings as 'reactionary,' 'backward,' 'opportunist' and such like.

In the area of morals, they call for the sexual liberation and free mixing of the sexes and they call this 'progress' and 'freedom'. They know perfectly well that once they have extirpated religion and morals, they will have achieved intellectual, financial and political domination. Once this is attained, they will have realized absolute control over all elements of benefit and reformation and they will use them as they wish. This will cause an outpouring of ideological and political strife. They have also undertaken their financial support, supplying them with money, weapons and media so that they may become strong in their communities and take control of the governments. After which they will not be held to account for their acts of murder, terror, suppression of freedom, imprisonment of every religious person, and all those of high moral character.

For this reason, because the communist assault has ruined Islamic countries which did not protect themselves against them with religious and moral values, and since it is within the purview of the Fiqh Academy - both scientific and religious - to warn of the dangers which may result from this major ideological and political offense, which is being pursued via all means, including, media, military and others, therefore, the Committee of the Academy of Islamic Fiqh which sits in the Noble city of Makkah has determined the following:

The opinion of the Committee of the Academy is that the governments and peoples of the Muslim world be made aware of the incontestable fact that communism is incompatible with Islam and that embracing it is a rejection of the religion chosen by Allāh for His creatures, and that it destroys human standards and moral virtues, that it causes the disintegration of human society and the Islamic Muhammadan Law, which is the final Revealed Religion sent down from One Who is Most Wise, Worthy of all praise, to bring mankind out of darkness and into light.

It is a complete political system for governments and a perfect

social, cultural and economic system. It protects those who depend upon it - by Allāh's Permission - from all of the evils which have torn apart the Muslims, undermined their strength and destroyed their unity, especially in those societies which had previously known Islam, only to put it behind them, disregarding it.

For this reason and others, Islam in particular has been the focal point of a fierce attack from this dangerous communist/socialist aggression, whose aim is to control its ideology, its standards and its governments. Therefore, the Committee urges the governments and the Muslim peoples to be aware of their obligation to counter this invasive threat, by all manner of means, including the following:

a) Once it has been established that they have been infiltrated by poisonous, atheist, communist ideas from the plots of the war against the Islamic nations being waged in their own homes at the hands of some of their sons who are educated, or writers etc., then every educational program and syllabus currently in use must immediately be re-examined.

b) That an immediate review be made of all administrative systems in Islamic countries. Especially the administrations of publication, finance, business, both domestic and foreign, and the offices of regional administration, to ensure that their technology, setup and the foundations on which they are established concur with correct Islamic principals, which will ensure the preservation of the nations and peoples and protect their societies from hatred and animosity, spreading the spirit of brotherhood, cooperation and happiness among them.

c) To appeal to the Islamic governments and peoples to set up specialist schools and train trustworthy preachers in order to repel this aggression by all manner of means, and counter it with profound, yet easily understood studies for all those who wish to know the truth about this foreign assault and its dangers from the Islamic perspective of truth; then, as these

schools and preachers increase in numbers in any Muslim country, it is hoped that they will exterminate these deviant, foreign ideologies and thus a company of knowledgeable, active, disciplined, positive people will arise, who will provide the strength to oppose every movement which aims to remove the last remnants of Islamic values from the souls of the people.

The Committee also calls upon the Muslim scholars in every place and all Islamic organizations around the world to fight against these dangerous, heretical ideologies whose aim is to exterminate their beliefs, doctrines and laws and seek to control them and their countries, and (we call upon them) to make clear to the people the truth of socialism and communism, and that they are at war with Islam.

Allāh speaks the truth and He guides to the (correct) path; all praise and thanks be to Allāh, the Lord of the Worlds, and may peace and blessings of Allāh be upon our Leader, Muhammad and upon his family and Companions.

The Ruling on the Bahais and Their Membership

All praise and thanks be to Allāh, Alone and may peace and blessings of Allāh be upon him after whom there is no other Prophet. As for what follows:

The Committee of the Fiqh Academy has examined the Bahai sect which appeared in Persia (Iran) in the second half of the last century and which is professed by a number of people who spread throughout the Muslim and non-Muslim countries until today.

The Committee looked at numerous publications of the scholars and writers and others who know the truth of this sect, its origins, its teachings and its published works, along with the biography of its founder, whose name was Mirza Husain 'Ali Al-Mazindrani, who was born on the 20th of Muharram 1233 A.H. (12th November 1817), the behavior of

his followers and then his successor and son, 'Abbas Afandi, who was known as 'Abdul-Baha', and the religious organizations which carry out the works of this group and its activities.

After lengthy consideration and study of authentic references, and some of the publications of the Bahais themselves, the following became clear to the Committee:

1. Bahaism is a new, invented religion which is based upon Babism, which is also a new, invented religion, whose founder was named 'Ali Muhammad, born on the 1st of Muharram 1235 A.H. (October 1819) in the city of Shiraz. At the beginning of his life, he turned towards Sufi philosophy, following the path of Shaikhism, which was invented by his misguided *Shaikh*, Kazim Ar-Rashti, successor to one called Ahmad Zain Ad-Deen Al-Ahsa'i, the leader of the Shaikhism sect, who claimed that his body was, like the bodies of the angels, made from light, who professed sophistry and other baseless superstitions, and 'Ali Muhammad professed the same beliefs as his *Shaikh*, then later, he abandoned him.

After some time, he appeared before the people in a new guise, claiming to be 'Ali bin Abi Talib, reporting directly from the Messenger ﷺ that he said:

«أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا»

«*I am the city of knowledge and 'Ali is its gate.*»[1]

After this, he began calling himself the 'Gate'. Then he claimed to be the Gate of the awaited *Mahdi*, after which he claimed to be the *Mahdi* himself. Towards the end of his days, he even claimed to be a deity and called himself *Al-A'la*. [2] When news of this came out, the aforementioned Mirza Husain 'Ali Al-Mazindrani (known as *Al-Baha'*) followed the 'Gate' in

[1] At-Tirmithi no. 3723.

[2] *Al-A'la*: The Most High.

preaching his message. After he was tried, sentenced and executed for his *Kufr* and spreading *Fitnah*, Mirza Husain 'Ali announced that he was the successor to the 'Gate' in the leadership of the Babites, and in this way, he became their leader and called himself Baha' Ad-Din. The situation continued to develop in this way, until he declared: That all previous religions were a preparation for his coming and that they were incomplete, and nothing completed them except his religion; and that he possessed the Attributes of Allāh; and that he was the origin of Allāh's Actions; and that the most mighty Name of Allāh was his; and that he was the Lord of the Worlds; and that just as Islam had abrogated the previous religions, so Bahaism now abrogated Islam.

The 'Gate' and his followers began to falsely interpret the Verses of the Noble Qur'an with the aim of making it hard to understand and claiming hidden meanings which supported his evil teachings, He claimed that he had the authority to alter the Divine Rulings of Islamic law and he introduced innovated acts of worship by which his followers worshipped him.

It became clear to the *Fiqh* Academy, based upon the evidence of the texts concerning the beliefs of the Bahais, that they were intended to destroy Islam, in particular its firm stance against the worship of mankind, with the Bahai claims of Divinity and the authority to alter the Law of Islam. Therefore, the *Fiqh* Academy is in complete agreement on its determination that the Bahais and the Babis are outside the fold of Islam and that they are considered to be at war with it, and that the disbelief of their followers is clear and obvious, without any ambiguity.

The Academy warns the Muslims in all corners of the world against this criminal, disbelieving sect and appeals to them to oppose them and to take precautions against them, especially since it is evident that they enjoy support from the colonialist nations whose aim is the destruction of Islam and the Muslims... and Allāh is the Granter of success.

The Ruling on Qadyanis and Their Membership

All praise and thanks be to Allāh, and may peace and blessings of Allāh be upon the Messenger of Allāh and his family and Companions and those who follow his guidance. As for what follows:

The Committee of the Fiqh Academy has examined the matter of the Qadyani sect, which appeared in India in the last century (the nineteenth century of the Christian era), and which is also known as the Ahmadiyah movement. The *Fiqh* Academy has studied their beliefs which were propagated by the founder of this sect, Mirza Ghulam Ahmad in 1876 C.E. He claimed that he received revelation and that he was the promised Messiah, and that Prophethood was not sealed with our Prophet, Muhammad bin 'Abdullah, the Messenger of Islam ﷺ (which is the correct belief of the Muslims, according to the Noble Qur'an and the Sunnah). He claimed that he was Divinely inspired and that more than ten thousand verses were revealed to him and that whoever belies him is a disbeliever, that the Muslims are obligated to make *Hajj* to Qadyan, because it is (so he claimed,) a holy city, like Makkah and Madinah and that it is the city referred to in the Qur'an as Al-Masjid Al-Aqsa. All of this is declared in his book, which was published under the title *Baraheen Ahmadiyah*[1] and in his 'Treatise', which was published under the title *At-Tableegh*[2]

The Committee of the Academy also examined the sayings and statements of Mirza Bashir Ad-Deen, the son of Ghulam Ahmad Al-Qadyani and his successor, including what was written in his book called *Aynat Sadaqat*: "Verily, every Muslim who does not take an oath of allegiance to the promised Messiah (i.e. his father, Mirza Ghulam Ahmad), whether he heard of his name or not, is a disbeliever and outside the fold of Islam." (page 35)

---

[1] *Baraheen Ahmadiyah* : Ahmadi Evidences

[2] *At-Tableegh* : The Dissemination.

He is also quoted in the Qadyani journal, *Al-Fadhl* as reporting from his father, Ghulam Ahmad himself that he said: "We disagree with the Muslims in everything: Concerning Allāh, the Messenger, the Qur'an, prayer, fasting, *Hajj*, *Zakah*. Between us and them is a fundamental difference in all of these things." (30th July1931)

In the same journal (third volume) it was said: "Verily, Mirza is the Prophet Muhammad ﷺ." - claiming that he was the fulfillment of the Words of the Qur'an, quoting 'Isa:

﴿وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي ٱسْمُهُۥٓ أَحْمَدُ﴾

﴿and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.﴾[1]

(The Book of Warning of the Caliphate, page 21)

The Committee also examined what is written and published by scholars and reliable Islamic authors about this Qadyani Ahmadiyah sect clarifying that they are completely outside the fold of Islam.

Based upon this, the Parliamentary Territorial Committee which established the northern borders of the State of Pakistan in the year 1974 C.E. - by unanimous agreement of its members - declared in its report that the Qadyani sect were a non-Muslim minority among the citizens of Pakistan. In the National Assembly of the Pakistan National Council for all Provinces, all of its members also agreed that the Qadyanis are a non-Muslim minority.

In addition to their beliefs, it has been established from the writings of Mirza Ghulam Ahmad himself through the abundant and continuous letters which he wrote to the English Government in India, which display his support and affection for them, including his declaration that *Jihad* was forbidden and his refutation of the concept of *Jihad*, in order to inspire loyalty in

[1] *As-Saff* 61 :6

the hearts of the Muslims towards the English Colonial Government in India. Because (so he claimed,) the concept of *Jihad* which some of the ignorant Muslims profess, prevents them from expressing loyalty to the English. In this regard, he said, in the appendix to his book *Shahadah Al-Qur'an*,[1] sixth edition, page 17: "I firmly believe that as my followers increase, the number of those who believe in *Jihad* will decrease, because the belief that I am the Messiah or the *Mahdi* necessitates the rejection of *Jihad*." (See Professor An-Nadawi's thesis published by the Muslim World League, page 25)

Having studied these documents and others like them, including the numerous manuscripts which make clear the beliefs of the Qadyanis, its founder and its establishment and its dangerous aims - the destruction of correct Islamic beliefs and the diversion of the Muslims away from it, and towards misguidance, the Fiqh Committee has unanimously determined that the beliefs of the Qadyanis, known also as Ahmadiyah, are un-Islamic and that the pretension of its followers to be Muslims is no more than an attempt to misguide and deceive; and the Committee of the Fiqh Academy declares that it is incumbent upon the Muslims - governments, scholars, writers, thinkers, preachers and others - to oppose this misguided sect and its followers all over the world. And success is from Allāh.

Director:

'Abdullāh bin Humaid
Director of the Higher Council in the Kingdom of Saudi Arabia

Assistant Director:
Muhammad 'Ali Al-Harakan.

General Secretary of The Muslim World League of Judgement in the Kingdom of Saudi Arabia

[1] *Shahadah Al-Qur'an*: Witness to the Qur'an.

Members:

'Abdul 'Aziz bin 'Abdullah bin Baz
General Secretary of the Directorate of Scientific Investigations, Judgement, Call and Guidance in the Kingdom of Saudi Arabia

Muhammad Mahmood As-Sawwaf
Salih bin 'Uthaimin
Mohammad bin Abdullah As-Subayyil
Mohd Rasheed Qubani
Mustafa Az-Zarqa'
Muhammad Rasheedi (Travelled before signing)
Abdul Quddoos Al-Hashimi An-Nadawi
Abu Bakr Joomi

Supporters of the Belief in Evolution are Opposed to (Islamic) Beliefs

Q We find the theory of evolution nowadays in every place, in our Moroccan colleges and even in non-specialist books and magazines. It is as if this theory were an undisputed fact. I am a student in the College of Science, Biology Section and we learnt in the subject of comparative anatomy that species descend from earlier species.

I want to know the Qur'anic Verses and noble *Hadiths* and likewise your opinions regarding this matter so that my heart may be reassured.

A The theory of evolution is, without doubt, one of the beliefs of the *Dahris*[1] and their followers, like the

[1] *Dahris*: A materialistic, atheist doctrine professing the belief that the duration of this world is from eternity and rejecting belief in the Hereafter.

adherents of extreme philosophies, and *At-Taba'i'is*.[1] It is a dangerous belief, the result of supposition and conjecture, without any proof. Likewise, they claim that the world has existed since infinity, and they reject belief in the beginning of creation and the Return (i.e. the Day of Resurrection), and they reject belief in the gathering of mankind (on that Day). And there is no doubt that this is clear *Kufr*, since they belie what Allāh, the Most High and His Noble Messengers (may peace be upon all of them) have told us. As for the beliefs of the Muslims, they believe that Allāh created everything, as He has declared in His Book. This includes all of the creatures on land and in the sea; they believe that Allāh, the Most High created them thus (i.e. in their present form) and made them signs of His Omnipotence and His complete Lordship. Allāh, the Most High says:

﴿فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ﴾

﴿And He makes the earth alive therewith after its death and the (living) creatures of all kinds that He scatters therein.﴾[2]

And He, the Most High says:

﴿وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا﴾

﴿And no living creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit.﴾[3]

That is, He knows where they are located and when they will die. And He, the Most High says:

﴿وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم﴾

[1] *Taba'i'is*: Believers in nature, i.e. that everything happens naturally, without the intervention of a Creator.

[2] *Al-Baqarah* 2:164.

[3] *Hud* 11:6.

﴿*There is not a living creature on earth, nor a bird that flies with two wings, but are communities like you.*﴾[1]

And He, the Most High says:

﴿وَأَلْقَىٰ فِي ٱلْأَرْضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ﴾

﴿*And He has set on the earth firm mountains, lest it should shake with you. And He has scattered therein animals of all kinds.*﴾[2]

Allāh, the Most High has informed us that He created these creatures from water, as in His Words:

﴿وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ فَمِنْهُم مَّن يَمْشِي عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِي عَلَىٰٓ أَرْبَعٍ﴾

﴿*Allāh has created every living creature from water. Of them are some that crawl on their bellies, some that walk on two legs and some that walk on four.*﴾[3]

These are some examples, but there are some that have six legs or more than that. Since all were created by Allāh, the Most High, He has created them different, their sustenance and sizes, great and small - He made this for all of them. Then He guided every created thing to all that it needs for a complete life and the survival of its species. They reproduce and grow and care for their young and recognize the provisions meant for them. All of this is without learning, it comes from the innate nature which Allāh has given them. He has made mankind guardians over them, for they were created for man's benefit, so that he may reflect and ponder over the favor his Lord has conferred upon him, such as his intellect and perception. Allāh says:

---

[1] *Al-An'am* 6:38.

[2] *Luqman* 31:10.

[3] *An-Nur* 24:45.

﴿ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٍ ۝٧﴾

﴿Who made everything He has created good, and He began the creation of man from clay.﴾[1]

Therefore it is incumbent upon us to accept that we are Allāh's creatures and (under) His dominion, and that He created everything in the universe for us that we may benefit from it and reflect. And Allāh is the Granter of success.

Ibn Jibreen

Calling to Nationalism is a Call to Ignorance

Q What is your opinion regarding the call to nationalism which says that belonging to a race or language is more important than religion? These groups claim that they are not against religion, but that they consider nationalism to be more important. What is your opinion on this claim?

A This call is ignorance and it is not to ascribe oneself to it, nor to encourage those who call to it. Indeed, it is obligatory to destroy it, because Islamic law orders us to combat it and drive it out, to refute their analogies and claims with answers which make the truth clear to those who seek it. For it is Islam alone that keeps alive the Arab character, language, culture and morality. To snub this religion is, in reality, to destroy the Arab character in its language, culture and morality. Therefore, it is incumbent upon the (Muslim) preachers to strive hard to spread the call to Islam, in order to defeat those who attempt to suppress it.

It is well known that Islam necessitates the view that calling to Arab nationalism or any other kind of nationalism is a false message and a great error, and it is a clear abomination, loathsome ignorance, and a plot against Islam and its people.

[1] *As-Sajdah* 32:7.

This is for many reasons explained in a book which I have called: 'A Critique of Arab Nationalism in the Light of Islam and Factual Evidence'. I ask Allāh that He grant success to all in (following) that which pleases Him.

Ibn Baz

Sufis and the Ruling on Praying behind Them

Is it permissible to pray behind Sufis?

Sufis were, essentially, ascetics who wore only sheep's wool as a demonstration of their self-denial, but later on, they became immersed in innovations, such as dancing, ecstatic trances and (unnatural) relationships with minors. They believe blindly in their *Shaikhs* from whom they have adopted the belief in pantheism. Therefore, it is not correct to pray behind their leaders, as opposed to the common people among them.

Ibn Jibreen

Whoever embraces Communism is An Apostate

Communist ideology is based upon the denial of the existence of the Creator, the Almighty, the All-Powerful and it advocates belief in materialism and that the origin of life is from nature. Are those young men who embrace communist ideology and beliefs in our Islamic world apostates, especially those who actually believe in the communist ideology.

It is clear to me that this question is like the question: Is the sun the sun? And: Is the night night? And: Is the day day? And who finds a problem in accepting that one who denies the existence of the Creator is a disbeliever, especially when this (I mean disbelief in the Creator) was not a part of

the heresy of the past; it was only invented in recent times. And how can anyone deny the existence of the Creator, when the evidences of His presence are - all praise and thanks be to Allāh - present in the natural world, intellect, the evidence of our vision and our senses, and none can deny it except the arrogant. In fact, even those who disbelieve in it, know in their hearts that He exists, as Allāh, the Most High says, concerning Pharoah, who denied the existence of the Creator and claimed to be the Lord:

﴿وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

﴿And they belied them (those Ayat) wrongfully and arrogantly, though they were themselves convinced thereof.﴾[1]

And He, the Almighty said:

﴿لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ﴾

﴿Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allāh's Oneness and His Omnipotence etc).﴾[2]

Also, those who deny the existence of the Creator, are in fact, denying their own existence. This is because they are now saying that they did not create themselves and they know this, and they believe that their mothers and fathers did not create them, nor any living being but the Lord of the worlds, Most Glorified, Most High, as He says:

﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾﴾

﴿Were they created by nothing, or were they themselves the creators?﴾[3]

---

[1] *An-Naml* 27:14.

[2] *Isra'* 17:102.

[3] *At-Tur* 52:35.

Jubair bin Mut'im was amazed that he had not believed before, when he heard the Prophet ﷺ reciting this Verse; he said: "I almost flew, due to its being such a clear, decisive evidence of the existence of the Creator, Most Glorified, Most High."

If it is said to these people who deny the Creator: "Who is the Creator of the heavens and the earth?" They can find no alternative, but to say: "It is Allāh who created them." - for it is absolutely clear that they did not create themselves; and everything in existence must have a Creator, and that is Allāh. If any person said: "This beautifully constructed palace containing expensive electrical equipment and the like built itself." The people would say to him: "This is madness. It could not possibly be." So what of the heavens and the earth, the planets and stars which move in this wonderful system, which has not changed since Allāh, the Almighty, the All-Powerful created it (and will remain) until Allāh permits this world to pass away. I believe that the matter is so clear that it does not require evidence. Based upon this, there is no doubt that whoever denies the Creator is mentally deficient, has no religion and is a disbeliever, and none should doubt his *Kufr*.

This judgement is also applied to those blind followers of this belief who have lived in Islam, because Islam rejects it with a most firm rejection. The falseness of this thinking and ideology should be clear to every Muslim and there is no excuse for them, as they have those who teach them; indeed, if they returned to their *Fitrah*, they would find that it is without any basis whatsoever.

Ibn 'Uthaimin

The Ruling on Changing One's *Mathhab*

Q Are the *Mathhabs* that are sanctioned by *Ahlus-Sunnah wal-Jama'ah* only four? And what is the ruling on adhering to one particular *Mathhab*? And is it allowed to

change one's *Mathhab*?

These *Mathhabs* were recorded during the early period of Islam. The sayings and opinions of these Imams became well known and groups of people followed them and the correctness of what they were following was evident to these people. But after them came followers who were fanatical and inflexible in support of their *Mathhab*, and in rejecting authentic *Hadiths*. Therefore the early followers are excused, as opposed to those to whom the truth has been made clear. It is not necessary to adhere to one particular *Mathhab*. Rather, when it becomes clear that any of the Imams holds the correct view, it is obligatory to follow him, and it is not permitted to change from one *Mathhab* to another simply in accordance with one's whim or for the sake of the permission to do something, for this is a great disobedience.

Ibn Jibreen

The Book of Knowledge

I acquire Books, but I do not read Them

Q I am a man who has - all praise and thanks be to Allāh - many beneficial books and reference works, yet I do not read them, instead, I choose just a few of them. Am I guilty of sin in keeping these books in my house, bearing in mind that some people borrow some of these books and benefit from them, after which, they return them to me?

A There is no sin upon the Muslim in collecting beneficial books and keeping them with him in his library in order to refer to them, benefit from them, and to lend them to those who visit him among the educated people so that they might benefit from them. Nor is there any sin upon him if he does not refer to them much. As for lending them to reliable people, who benefit from them, this is a lawful action and a means of getting closer to Allāh, the Most Glorified, since it supports the acquisition of knowledge and because this is included in the Words of Allāh, the Most High:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

﴿Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety).﴾[1]

And the words of the Prophet ﷺ:

«وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

«Allāh helps the worshipper so long as the worshipper helps

[1] *Al-Ma'idah* 5 :2.

his brother.»[1]

Ibn Baz

I am a Teacher Who is asked Questions by the Students, should I answer?

Q I am a teacher, a graduate from Intermediary College, Islamic Studies Section, and I have studied a number of *Fiqh* books. What is the ruling in my case when I am asked questions by my students and I answer, according to my knowledge, that is, by way of *Qiyas*[2] and *Ijtihad*, without going into the rulings of *Haram* and *Halal*?

A You should refer to the books and *Ijtihad* and then answer in accordance with what you perceive to be correct, and there is no objection to you doing this. However, if you are in doubt about the answer and the correct position is not clear to you, then say: "I do not know," and promise them that you will look into the matter and after investigation, answer them, or refer the matter to the scholars in order to ascertain the truth.

Ibn Baz

Regarding *Ijtihad* and Formal Legal Rulings

Q Is the door to *Ijtihad* in formulating Islamic rulings considered to be open to every person, or are there certain conditions which must be fulfilled by the *Mujtahid*? And is it permissible for any person to rule according to his opinion, without knowledge of any clear evidence. And what is the grade of the *Hadith* which says:

«أَجْرَؤُكُمْ عَلَى الْفُتْيَا أَجْرَؤُكُمْ عَلَى النَّارِ»

[1] Muslim no. 2699.

[2] *Qiyas*: Deduction by analogy.

«I warn you against delivering legal rulings as I warn you against the Fire.»[1]

or what carries the same meaning.

The door of performing *Ijtihad* in order to recognize the legal Islamic rulings remains open for those who are qualified to do it. They must have knowledge of Qur'anic Verses and *Hadiths* and be able to understand them, and to use them as evidence as required on the questions in which they are exercising *Ijtihad*. He must possess knowledge to the extent that he is able to cite relevant *Hadiths* on which there is consensus in all questions, so that they do not depart from the consensus of the Muslims (i.e. the scholars) in their judgements. They must have sufficient knowledge of Arabic language to allow them to understand the texts (of the Qur'an and Sunnah) and to derive and extract the proofs from them and then speak or deliver the ruling according to their convictions and what satisfies them in religion.

As for the *Hadith*:

«أَجْرَؤُكُمْ عَلَى الْفُتْيَا أَجْرَؤُكُمْ عَلَى النَّارِ»

«I warn you against delivering legal rulings as I warn you against the Fire.»[2]

- it was narrated by Al-Hafiz 'Abdullah bin 'Abdur-Rahman Ad-Darimi in his *Sunan*, from 'Ubaidullah bin Abi Ja'far Al-Misri in *Mursal* form.[3] And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

The Permanent Committee

---

[1] Ad-Darimi no. 157.

[2] Ad-Darimi no. 157.

[3] *Mursal*: That is a chain of narration in which a *Tabi'i* reports from the Prophet ﷺ, with no mention of any reporter from among the Companions.

There is no Objection to Citing Legal Judgements

Q There is a teacher who is asked for legal rulings by his students and he has reasonably good knowledge. He is not qualified to give legal rulings, but he has heard the answers given by some reliable scholars to questions similar to those which he is asked. Is it therefore permissible for him to answer his students using these rulings, or is it necessary for him to attribute them to those who gave them?

A If one who is unable to formulate legal judgements is asked, and he has memorized the rulings of reputable scholars, there is no objection for him to cite such rulings for them, but he should not attribute them to himself; instead, he should say: "I heard about so-and-so ruling such and such," so long as he has memorized them perfectly, without doubt. And Allāh is the Granter of success.

Ibn Baz

The Ruling on seeking Islamic Knowledge

Q Is a person excused for not seeking (Islamic) knowledge due to being busy with studies unconnected with Islamic knowledge, or because of work etc.?

A The acquisition of Islamic knowledge is *Fardh Kifayah* - meaning that if enough people do so, it becomes a Sunnah for the rest of them. But the acquisition of knowledge could be *Fardh 'Ain* for all of the people - that is, if a person wanted to worship Allāh through a certain act of worship, it would be incumbent upon him to know how to perform this act of worship to Allāh. In view of this, if one were to occupy himself with something to the neglect of seeking Islamic knowledge, he and his family would be protected by learning what was sufficient for them, so long as they maintained the acts of worship which are an obligation upon them. We hold

that this is excused and there is no objection to it, but he must learn as much Islamic law as is possible for him.

Ibn 'Uthaimin

The Four *Mathhabs*

Q I do not know any of the four *Mathhabs* which I might follow, so is it permissible for me to choose any *Mathhab*?

A The four *Mathhabs* agree upon the essentials, that is, in beliefs; they only differ over matters of *Ijtihad* in questions of *Fiqh* due to their different understanding and opinions on matters and differing degrees of knowledge. In spite of this, they are rewarded for their *Ijtihad*; whoever is right receives two rewards, while whoever is wrong receives one, and his mistake is forgiven, due to his good intention. It is therefore allowed for us to follow any of them in any matter except where it is clear that they are wrong, just as it is permitted to take the most preponderant view from every *Mathhab*.

Ibn Jibreen

If I enter a Religious Gathering, should I give Salutations?

Q What is the best thing to do if a person arrives late for a lecture in College or a religious gathering and the teacher has already begun speaking, is it best to give salutations, or sit down without giving salutations?

A It is better not to give salutations if this will interrupt the class, or cause annoyance to them. However, if it does not effect them, then giving salutations is a Sunnah for every person arriving at the gathering. In view of this, he should give salutations, and if any of those sitting answers him, it is

sufficient.

Ibn 'Uthaimin

Q What reason is there for a scholar to hesitate to give a legal ruling?

A A scholar may hesitate to give a legal ruling, if he is qualified to do so, and has knowledge, because the evidences that he has seem contradictory, or it could be that he feels that the questioner is not serious, as some questioners are not searching for the truth, they only want to play around, or to know the opinion of this scholar, and a second scholar, and a third scholar, etc. In such cases, the scholar may hesitate or refuse to answer the questioner who knows, if he feels it likely that he is playing around in order to see what the people (i.e. the scholars) say, or he wants to compare some of the sayings of the people (i.e. the scholars) with others - and this is worse, for he goes around saying: "The scholar so-and-so said such and such and the scholar so-and-so said such and such." These are some of the reasons why a scholar may hesitate to deliver a ruling.

Ibn 'Uthaimin

The Ruling on delivering Judgements without Knowledge

Q There are some people who deliver judgements without knowledge, what is the ruling on this?

A Such an action is among the most dangerous of matters and the greatest of sins; Allāh, the Most High has compared speaking about Him without knowledge to associating partners with Him. He said:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن

﴿تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿*Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are Al-Fawāhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."*﴾[1]

This includes speaking of Allāh without knowledge of His Self, His Attributes, His Actions or His Laws. It is not permissible for anyone to deliver a judgement in any matter unless he knows that this is the Law of Allāh, the Almighty, All-Powerful, and unless he has the means and ability to know what the texts from the Book of Allāh and the Sunnah of His Messenger demonstrate - then he may deliver legal judgements. The *Mufti* interprets Allāh's Words and conveys the Message of Allāh's Messenger ﷺ, so if he says something when he does not know, or is not sure, after looking at and reflecting on the evidences and exercising his *Ijtihad* therein, then he is guilty of speaking on behalf of Allāh and His Messenger ﷺ without knowledge and he should be prepared for punishment, for Allāh, the Almighty, the All-Powerful says:

﴿فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

﴿*Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly, Allāh guides not the people who are Thalimun (polytheists, wrongdoers, etc.).*﴾[2]

Ibn 'Uthaimin

---

[1] *Al-A'raf* 7:33.

[2] *Al-An'am* 6:144.

The Four Imams did not order Anyone to follow Them blindly in All Things

There is a difference of opinion surrounding many matters in *Fiqh* between the Muslim scholars - I mean, the four *Mathhabs*. So what is the position of a person who belongs to one particular *Mathhab*, if he finds something in another *Mathhab* which suits him in a certain matter? For example, the *Zakah* payable on jewellery which is used for adornment - I follow a *Mathhab* which does not oblige the payment of *Zakah* upon it, but I hear from many other scholars that the payment of *Zakah* upon it is mandatory. In short, is it permissible for the Muslim to follow one *Mathhab* and take from the opinion of another *Mathhab*, bearing in mind that he has a good knowledge of matters of Islamic jurisprudence?

There is no doubt that the Muslim intends to find the truth and act upon it when he seeks it and that the four Imams - may Allāh have mercy on them - did not oblige anyone to follow them blindly in all things; they only informed us of their preference and what they saw as the preponderant view, and they ordered others to take the truth wherever they found it in the sayings of others. Therefore, no one is required to blindly follow the saying of a particular Imam in everything, and it is not allowed for him to follow the concessions, nor the slips and mistakes of the scholars, seeking to make things easier or following one's personal whim.

Although most of the scholars hold the view that there is no *Zakah* payable on jewellery, what caused them to reach this conclusion was the comparison of jewellery with items that one uses, as well as narrations from some of the Companions about not paying *Zakah* on it.

But in authentic *Hadiths* attributable to the Prophet ﷺ it is confirmed that the payment of *Zakah* on it is obligatory, as

well as the threat for those who do not pay the *Zakah* due upon it. This evidence is of greater weight than the *Qiyas* and narrations (of the Companions), therefore it is the preferred opinion of those who strive to ascertain the truth.

Ibn Jibreen

The Story of the Land of Fadak

Q A book called 'Fadak in History' came into my hands in which the writer describes the two caliphs, Abu Bakr and 'Umar as disbelievers. What is the ruling of the religion on this book?

A The *Rafidhah* - may Allāh's curse be on them - claim that the Prophet ﷺ is inherited from like other human beings and that Abu Bakr deprived Fatimah of her inheritance, that 'Umar supported him in this, and that the aforementioned land of *Fidk*, which was near Madinah was his property, and that they took over the matter of its disposal, and claimed it for themselves, or that they placed it in the public treasury. The writer of this book, an evil *Rafidhi*, should be avoided, along with his wicked lies and slanders, for the Prophet ﷺ said:

«لَا نُورَثُ وَمَا تَرَكْنَاهُ صَدَقَةٌ»

«We do not bequeath (anything) nor do we leave it as charity.»[1]

Abu Bakr and 'Umar, may Allāh be pleased with them both, acted in accordance with this in the matter of the land, just as he ﷺ did during his lifetime, and 'Uthman, 'Ali and Al-Hasan supported them in this, but the *Rawafidh* have no sense.

Ibn Jibreen

[1] Al-Bukhari no. 5358, Muslim no. 1757, Abu Dawud no. 2963 and At-Tirmithi no. 1610.

The Book: 'The Life of King Saif bin Dhi Yazin'

Q I read a book 'The Life of King Saif bin Dhi Yazin' and on page 185 of the second volume, it says that King Saif arrived in a land where he found a man and he asked him his name and he told him that it was Al-Khidhr and he showed him a very beautiful land called *Al-Jazirah Al-Baidha'* (The White Peninsula) and said that he was the appointed guardian over it. In this place there were many miracles, such as that every night the gates of heaven were opened from the direction of that place and the angels of mercy carry out the Commands of the Supreme. He told him that beyond this peninsula was light, and beyond it, darkness which revolves around the earth, and beyond it, a mountain called *Fadh*, which was circular, like a ring, and the earth and the heavens were constructed upon it, and Allāh's Omnipotence encompasses them all, and beyond that mountain lived creatures who were neither human nor Jinn. Is this story true and correct?

A This story is baseless and without any evidence and it is not permissible to believe in it, nor to include it among Islamic beliefs. The scholars have said that such fables about Al-Khidhr are without any authentic foundation and that Al-Khidhr died just as other worshippers of Allāh do. If he were alive, he would have come to our Prophet, Muhammad ﷺ who was sent to mankind and the Jinn. Also, the above-mentioned book contains superstitions and lies which are baseless. The writer is unknown and he like the one who does not think about what he is doing, writing whatever he thinks or imagines, with the intention of making time pass for the people with what he believes to be wonders of the world. There is no doubt of the extent of Allāh's Omnipotence, nor of His All-Encompassing Knowledge of all created beings, but these superstitions which are without rein or halter deserve to be erased and eradicated, and this should be known (to all).

Ibn Jibreen

The Saying: "Whoever has no *Shaikh*, his *Shaikh* is Satan"

Q What is your opinion regarding those who say: "Whoever has no *Shaikh*, his *Shaikh* is Satan."?!

A There is no doubt that knowledge is transmitted by its bearers - and they are the righteous scholars - and whoever receives knowledge from them benefits greatly, understanding the texts (of the Qur'an and Sunnah), knowing how to study and how to act, and that whoever restricts himself to reading books only, (certain) things may not be apparent to him and he may misunderstand what he reads, but I do not concur with this saying and it is not an authentic *Hadith* - neither *Marfu'* nor *Mawquf*.[1] It might be a saying of some of the scholars, intended to warn people against staying away from the people of knowledge and to encourage them to attend lectures given by the scholars. And Allāh is the Granter of success.

Ibn Jibreen

The Ruling on speaking on Fridays

Q Is it permissible to address the people on Fridays at *'Asr* time? Benefit us, and may Allāh benefit you.

A Yes, it is permissible to address the people at *'Asr* time, or *Maghrib* time and at all times, because lecturing and reminding people (of Allāh) is knowledge, a form of advice, and beneficial to the listeners. There is no obligation upon anyone to attend, nor is there any evidence that it is disliked, although the people are accustomed to taking Friday off from their work or studies, but even so, there is no objection to it, Allāh willing.

Ibn Jibreen

---

[1] *Mawquf*: A chain of narration reaching to a Companion.

Cheating in Examinations is Forbidden

I am a person who finds difficulty in studying, and I understand almost nothing, which leads me to cheat in the examinations; please inform me?!

We strongly advise you to work hard and continue your studies and to work hard on memorization, and comprehension so that you can derive benefit from the teacher and your colleagues and from repeated investigation and reading, and similar such actions as will benefit you and help you to understand the meanings. We advise you to abandon cheating, which is forbidden and is a deception against the community, in general and in particular.

Ibn Jibreen

The Sunan of *Al-Fitrah*

The Ruling on Dyeing the Beard Black

Q What is the ruling on dying the beard with the darkest type of black, and is the one who does so guilty of sin? And what is the difference between shaving it and dyeing it black?

A Changing the color of the hair on one's head and the beard with henna or *Katam*[1] or the like is lawful, while changing it with black dye is not permissible. Authentic *Hadiths* have been narrated from the Prophet ﷺ in this regard. It is reported on the authority of Jabir bin 'Abdullah, may Allāh be pleased with him, who said: "Abu Quhafah was brought to the Messenger of Allāh ﷺ on the day of the fall of Makkah and it was as if his head was a *Thaghamah*,[2] so Allāh's Messenger ﷺ said:

«اذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ فَتُغَيِّرْ بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ»

«*Take him to one of his wives and let her change (the color of his hair) with something and avoid black.*»[3]

In Ahmad's version, he ﷺ said (to Abu Bakr As-Siddiq):

«لَوْ أَقْرَرْتَ الشَّيْخَ فِي بَيْتِهِ لَأَتَيْنَاهُ تَكْرِمَةً لِأَبِي بَكْرٍ»

«*If you had left the old man in his house, we would have*

[1] *Al-Katam*: A vegetable dye, resembling henna.

[2] *Thaghamah*: A white flower.

[3] Muslim no. 2102, Abu Dawud no. 4204 and An-Nasa'i no. 5079 and Ibn Majah 3624.

come to visit him out of respect for Abu Bakr.»[1]

So he (i.e. Abu Quhafah)[2] embraced Islam and his beard was as white as the *Thaghamah*, so Allāh's Messenger ﷺ said:

«إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ هَذَا الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ»

«*Verily, the best thing which you can use to change the head of this old man is henna and Katam.*»[3]

As for the difference between shaving the beard and dyeing its white hairs black, both of them are forbidden, but shaving the beard is more strictly forbidden than dyeing it black. And Allāh is the Granter of success. And may peace and blessings of Allāh be upon Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on Shaving the Moustache

Q I request you to mention the *Hadiths* in which the Messenger of Allāh ﷺ said that whoever shaves his beard is a *Fasiq*.[4] And is it permissible to completely shave the moustache?

A Shaving the beard is forbidden and the one who does so is a *Fasiq*, because of his violation of the *Hadiths* which order it to be grown. The Permanent Committee for Scientific Investigations and Legal Rulings has previously answered a question similar to this one, giving the following ruling:

"Shaving the beard is forbidden, according to what has been

[1] Abu Quhafah was the father of Abu Bakr, may Allah be pleased with him.

[2] Ahmad 3:160.

[3] Abu Dawud no. 4205, At-Tirmithi no. 1753 and An-Nasa'i nos. 5084, 5085.

[4] *Fasiq*: Sinful, dissolute.

narrated by Al-Bukhari, Muslim, Ahmad and others, on the authority of Ibn 'Umar, may Allāh be pleased with him, from the Prophet ﷺ, who said:

«خَالِفُوا الْمُشْرِكِينَ وَ وَفِّرُوا اللِّحَى وَأَحْفُوا الشَّوَارِبَ»

«Be different from the polytheists, and grow your beards and shorten your moustaches.»[1]

And according to what has been narrated by Muslim and Ahmad, on the authority of Abu Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, who said:

«جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحىٰ وَخَالِفُوا الْمَجُوسَ»

«Pare your moustaches and leave your beards, and differ from the Zoroastrians.»[2]

Continually shaving the beard is a major sin, therefore the shaver must be advised and reproved, especially if he is in a religious guidance center."

As for shaving the moustache, it has not been authentically reported from the Messenger of Allāh ﷺ, nor from his Companions, as far as we are aware. What has been confirmed from them is that they used to encourage people to clip it and trim it.

The Permanent Committee

The Ruling on Shaving the Cheeks

Q What is the ruling on shaving the beard, and the ruling on shaving the cheeks and leaving the beard and moustache?

A Shaving the beard is not permissible, according to the saying of the Prophet ﷺ in the authentic *Hadith*:

[1] Al-Bukhari no. 5892 and Muslim no. 259.

[2] Muslim no. 260.

«قُصُّوا الشَّوَارِبَ وَأَعْفُوا اللِّحىٰ خَالِفُوا الْمُشْرِكِينَ»

«Clip your moustaches and grow your beards, differ from the polytheists.»[1]

and his words:

«جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحىٰ خَالِفُوا الْمَجُوسَ»

«Pare your moustaches and leave your beards, differ from the Zoroastrians.»[2]

The beard is what grows on the cheeks and the chin, as defined by the author of *Al-Lisan* and *Al-Qamus*.[3] It is obligatory to leave the hair which grows on the cheeks and chin and not to shave it or cut it. May Allāh correct the situation of all the Muslims.

Ibn Baz

Shaving the Beard is Changing Allāh's Creation

Q Is the saying of Him (i.e. Allāh):

﴿وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ﴾

﴿And indeed I will order them to change the nature created by Allāh.﴾[4]

an evidence against shaving the beard?

A Yes, shaving the beard is included in the generality of what Allāh, the Most High has mentioned in His Book, concerning Satan leading many people astray, for shaving it is changing Allāh's creation and the Prophet ﷺ ordered that the

[1] Ahmad 2:229.

[2] Muslim no. 260.

[3] *Lisanul-'Arab* and *Al-Qamus Al-Muhit*: Two famous Arabic dictionaries.

[4] *An-Nisa'* 4:119.

beard be grown and the moustache be trimmed. And may peace and blessings of Allāh be upon our Master, Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on Shaving[1] [Trimming Short] the Moustache

Q What is the definition of the moustache in Islam, because we have heard from some scholars that shortening the moustache is an innovation and that it disfigures the hair, while Ibn Al-Qayyim - may Allāh have mercy on him - held in *Zadul-Ma'ad* that shortening the moustache is better than merely removing the excess from the upper lip. So which is preferable and more correct?

A It has been authentically reported in the Two *Sahihs* on the authority of Ibn 'Umar, may Allāh be pleased with him, from the Prophet ﷺ that he said:

«خَالِفُوا الْمُشْرِكِينَ وَوَفِّرُوا اللِّحَى وَأَحْفُوا الشَّوَارِبَ»

«Be different from the polytheists, and grow your beards and shorten your moustaches.»[2]

And in *Sahih Muslim* it is reported on the authority of Anas, may Allāh be pleased with him, that he said: "A time limit was set for us regarding clipping the moustache, clipping the nails, plucking the hair from the armpits and shaving the pubic area - that they not be left for more than forty days."

In *Sahih Muslim*, on the authority of Abu Hurairah, may Allāh be pleased with him, it is reported that he said:

---

[1] The compiler used *Halq* or shave although the question is not about shaving, it is obviously a mistake as the same heading appears a few questions earlier.

[2] Al-Bukhari no. 5892 Muslim no. 250.

Allāh's Messenger ﷺ said:

«جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحىٰ خَالِفُوا الْمَجُوسَ»

«Pare your moustaches and leave your beards, differ from the Zoroastrians.»[1]

At-Tirmithi narrated from the *Hadith* of Zaid bin Al-Arqam, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا»

«Whoever did not remove some of his moustache is not one of us.»[2]

- and he said: "It is an authentic *Hadith*."

Ibn 'Abdul-Barr said: "Al-Hasan bin Salih reported from Sammak bin Harb, from 'Ikrimah, from Ibn 'Abbas, that the Messenger of Allāh ﷺ used to clip his moustache and he mentioned that Ibrahim used to clip his moustache."

Ibn Al-Qayyim said: "A number of them report it from saying Ibn 'Abbas only. These are the proofs, some of which show an order to trim the moustache, and some of which show the order to shorten it..."

What is legislated is a choice in that matter. We do not consider it allowed to say that shortening the moustache is a form of mutilation and an innovation, since this contradicts the aforementioned proofs, and no consideration is given to the sayings of anyone besides the authentic Sunnah from the Messenger of Allāh ﷺ.

The Permanent Committee

---

[1] Muslim no. 258.

[2] At-Tirmithi no. 2761.

Trimming the Moustache and Leaving the Beard

In a number of *Hadiths* the following is mentioned:

«قُصُّوا الشَّوَارِبَ وَأَعْفُوا اللِّحىٰ»

«*Clip you moustaches and grow your beards.*»[1]

Similarly the mention of clipping the moustache, clipping the nails, plucking the hair from the armpits and shaving the pubic area. So is shaving different than trimming? The question is that some people clip what hangs down from the upper lip, while avoiding the rest of the hair on the moustache. Others trim half of the moustache leaving the rest. So is this the meaning or does it mean shaving all of it? I want to know the way to trim the moustache. As for leaving the beard, it is known that it is to leave it entirely.

In the authentic *Hadiths* of Allāh's Messenger ﷺ he said:

«قُصُّوا الشَّوَارِبَ وَأَعْفُوا اللِّحىٰ خَالِفُوا الْمُشْرِكِيْنَ»

«*Clip your moustaches and grow your beards, differ from the polytheists.*»

He ﷺ also said:

«جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحىٰ خَالِفُوا الْمَجُوسَ»

«*Pare your moustaches and leave your beards, differ from the Zoroastrians.*»[2]

And in some narrations:

«حُفُّوا الشَّوَارِبَ»

«*Trim your moustaches.*»[3]

---

[1] Ahmad 2:229.

[2] Muslim no. 260.

[3] Ahmad 2:52.

And *Ihfa'* (trimming or shortening) is a more than clipping. So whoever pares or trims his moustache until his upper lip is visible, then there is no harm because the authentic *Hadiths* mention both ways.

Ibn Baz

The Ruling on Removing the Hair on the Back, the Legs and Thighs for Men

Q Is it permissible for a man to shave the hair from his back, legs and thighs, along with the pubic area and the armpits, without imitating women, or disbelievers such as the People of the Book and others?

A It is permissible to remove the hair from the aforementioned places, as there is no harm in it to the body, so long as it is not done with the intention of imitating women or disbelievers. This is because, fundamentally, things are permissible, and it is not allowed for the Muslim to make anything forbidden except with evidence, and there is no evidence that what we have mentioned is forbidden. The silence of Allāh, the Most Glorified and His Messenger ﷺ in this matter proves that it is permissible. This is because the Messenger ﷺ made it lawful for us to shorten the moustache, trim the nails, pluck the armpits and shave the pubic region; and He permitted men to shave their heads, and He cursed those women who remove the eyebrow hair of others and those who have their eyebrow hair removed, and he ordered us to grow our beards, but he was silent concerning hair other than that. Anything about which Allāh and His Messenger ﷺ are silent is allowed and it is not permissible for anyone to forbid it, as the Prophet ﷺ said, in the *Hadith* narrated by Abu Tha'labah Al-Khushani:

«إِنَّ اللهَ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ نِسْيَانٍ فَلَا

«تَبْحَثُوا عَنْهَا»

«Verily, Allāh has imposed certain obligations, so do not lose them; and He has imposed certain limits, so do not exceed them; and He has forbidden certain things, so do not violate them; and He is silent regarding some things as a mercy to you, not due to forgetfulness, so do not investigate such matters.»[1]

A number of scholars have written about the above-mentioned *Hadith* and other *Hadiths* and narrations from the Companions carrying the same meaning. Al-Hafiz Ibn Rajab - may Allāh have mercy on him - has mentioned some of them in *Jami' Al-'Uloom wal-Hikam* in his explanation of the *Hadith* of Abu Tha'labah. Whoever wishes to investigate this matter should refer to it. And Allāh knows best.

Ibn Baz

The Ruling On One Who mocks the Beard

Q The beard is a Sunnah from among the authentic *Sunan* of the Prophet ﷺ, but there are some people who shave it, some who shorten it, some who reject it altogether, some who claim that it is a Sunnah for which those who do it will be rewarded, while those who do not do it will not be punished. Among the foolish people are those who say: "If there were any virtue in the beard, (hair) would not grow in the pubic area" - may Allāh debase them! So what is the ruling on each of these different persons, and what is the ruling on the one who rejects the Sunnah of the Prophet ﷺ?

A The authentic Sunnah of Allāh's Messenger ﷺ proves the obligation of growing the beard and the forbiddance of shaving or cutting it, such as in the *Hadith* narrated in the Two *Sahihs*, on the authority of Ibn 'Umar which says that the

[1] Ad-Daraqutni no. 502 and Al-Bayhaqi 10:12, 13.

Prophet ﷺ said:

«قُصُّوا الشَّوَارِبَ وَأَعْفُوا اللِّحىٰ خَالِفُوا الْمُشْرِكِينَ»

«Clip your moustaches and grow your beards, differ from the polytheists.»[1]

In *Sahih Muslim*, on the authority of Abu Hurairah, it is reported that the Prophet ﷺ said:

«جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللِّحىٰ خَالِفُوا الْمَجُوسَ»

«Pare your moustaches and leave your beards, differ from the Zoroastrians.»[2]

These two *Hadiths* and other *Hadiths* which carry the same meaning, all prove the obligation to grow the beard and the forbiddance of shaving it or cutting it, as we have said.

Whoever claimed that growing it is a Sunnah for which those who do it will be rewarded, while those who abandon it do not merit punishment, then he is mistaken and has contradicted the authentic *Hadiths*. This is because the rule is that commands are obligatory and prohibitions forbid, and it is not permissible for anyone to contradict the obvious meaning of the authentic *Hadiths*, unless he has a proof to show otherwise; and there is no evidence to indicate that these *Hadiths* carry any meaning besides the obvious one.

As for what At-Tirmithi has reported on the authority of Abu Hurairah, that the Prophet ﷺ used to cut his beard lengthwise and widthwise, it is a false *Hadith*. It cannot be authentically traced to the Messenger of Allāh ﷺ, because it contains in its chain of narrators one who was accused of lying.

As for one who mocks it and compares it to pubic hair, he is guilty of a great sin warranting his apostasy from Islam. This is

[1] Ahmad 2:229.

[2] Muslim no. 260.

because making fun of anything which is proven by the Book of Allāh and the Sunnah of Muhammad ﷺ is considered an act of disbelief and apostasy from Islam, based upon the Words of Allāh, the Almighty, the All-Powerful:

﴿قُلْ أَبِاللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ﴾

﴿Say: "Was it Allāh and his Ayat (proofs, evidences, verses, lessons, signs, revelations etc.) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed.﴾[1]

The Ruling on Shaving the Cheeks, and is it Allowed for a Man to Shave when He is Fasting?

Q Is it correct to shave the cheeks, while leaving the beard, and is it correct to shave while fasting, even if blood flows - whether from shaving the head, or the pubic area or other?

A It is not permissible to shave the cheeks, because they are a part of beard, but it is permissible for a man to shave his head or his pubic area and the like in Ramadhan or any other time, even if blood flows. Indeed, shaving the pubic area is one of the *Sunan* of *Al-Fitrah*.

And may peace and blessings of Allāh be upon our Prophet, Muhammad and upon his family and Companions ﷺ.

The Permanent Committee

The *Siwak* and Bleeding from the Gums

Q Some worshippers are in the habit of using the *Siwak*[2] at the time of the *Iqamah*, which causes an

[1] *At-Tawbah* 9:65-66.

[2] *Siwak*: A stick taken from the root of the arak tree, used as a toothbrush.

odor to be emitted from the mouth and may cause bleeding; is this implementation of the noble *Hadith* which states:

«لَولَا أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ»

«*Were it not that it would be a burden on my people, I would have ordered them to use the Siwak at every prayer.*»[1] ?

A. This action is not disliked, indeed, it is the essence of the *Sunnah*, as the aforementioned *Hadith* makes clear; and no attention should be given to those dislike it. It is not true that it causes a bad smell; indeed, it cleans the mouth and gives a good smell, as he ﷺ said:

«السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ»

«*The Siwak cleans the mouth and pleases the Lord.*»[2]

As for the flowing of a little blood from the teeth when using the *Siwak*, this is not a reason to abandon its use in the mosque and at the time of prayer, as this rarely occurs and ceases with continual and habitual use of the *Siwak*.

Ibn Jibreen

Cutting the Hair and Letting it Grow Long

Q I heard a *Hadith* which states that a man shaved some of the hair on his head and left some it, and the Messenger of Allāh ﷺ forbade this, saying:

«احْلِقُوهُ كُلَّهُ أَوِ اتْرُكُوهُ كُلَّهُ»

«*Shave all of it, or leave all of it.*»[3]

So is shortening it forbidden, and how should we

[1] Al-Bukhari no. 887 and At-Tirmithi no. 23.

[2] An-Nasa'i no. 5.

[3] An-Nasa'i no. 5051 and Abu Dawood no. 4195.

understand the Words of Allāh, the Most High:

﴿مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

﴿...(some) having your heads shaved and (some) having your head hair cut short...﴾[1]

Shortening the hair on the head is not forbidden, neither is shaving it Indeed, the former is permissible and so is the latter, but it is better for a person to follow what is the usual practice, if we say that removing some of the hair is a custom, rather than a Sunnah.

As for what he has indicated in his question, the *Hadith* refers to the occasion when the Prophet ﷺ saw a man who had shaved a section of his head and left a section of it, so the Prophet ﷺ ordered him to shave all of it, or leave all of it. But if it is shaved or cut, or left without shaving or cutting, there is no objection to that. As for the Words of Allāh, the Most High:

﴿مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

﴿...having your heads shaved and cut short.﴾

this refers to what Allāh, the Most Glorified, Most High promised His Messenger ﷺ and his Companions, when He said:

﴿لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

﴿Certainly, you shall enter Al-Masjid Al-Haram if Allāh wills, secure (some) having your heads shaved and (some) having your head hair cut short...﴾[2]

- because it is allowed for the one making *'Umrah* to shave his head or shorten his hair, though there is evidence which indicates that shaving it is better than cutting it, and that is the case.

Ibn 'Uthaimin

---

[1] *Al-Fath* 48:27.

[2] *Al-Fath* 48:27.

The Ruling on Men using Kohl

Q What is the ruling on men using kohl[1] on the eyes, without any reason (such as eye inflammation, infection etc.)

A The use of kohl falls into two categories: One is the use of kohl in order to strengthen the eyesight, to clear cloudiness from the eyes and to clean them and purify them, not in order to beautify them - to this there is no objection. In fact, it is something which should be done, as the Prophet ﷺ used to apply kohl to his eyes, especially if it is with pure antimony. The other is the use of kohl for the purpose of beautification, and this is for women, as the woman is expected to beautify herself for her husband; but as for men, I do not know what the ruling is.

Ibn 'Uthaimin

The Ruling on Dyeing the Beard Black

Q What is the ruling on dyeing the beard black, and what is the ruling on the one who does so?

A It is not permissible to dye white hair black, whether it is on the head or the beard, because it has been confirmed by authentic *Hadiths* from the Prophet ﷺ that he forbade it. But it is lawful to change it to a color other than black, such as red or blonde, with henna and *Katam* mixed together, based upon the saying of the Prophet ﷺ:

«غَيِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ»

«*Change this white hair, but avoid black.*»[2]

And his saying ﷺ:

---

[1] Kohl: Pulverized antimony.

[2] Muslim no. 2102 and Abu Dawud no. 4204.

«إِنَّ الْيَهُودَ وَالنَّصَارَىٰ لَا يَصْبَغُونَ فَخَالِفُوهُمْ»

«Verily, the Jews and the Christians do not dye their hair, so be different from them.»[1]

And Allāh is the Granter of success.

Ibn Baz

The Ruling on Men Shortening their Eyebrows

Q If the hair of the eyebrows becomes thick, is it permissible to shorten it a little, without intending to imitate women, or change Allāh's creation?

A I do not consider it allowed to pluck the eyebrows, or to trim them or shave them; this is because Allāh, the Most High caused them to grow for the purpose of beauty and decoration, and they protect and preserve the eyes. Therefore, their removal by a man or a woman is changing the creation of Allāh, but because it is mostly women who do so, the threat of the curse was made upon them.

Ibn Jibreen

The Legal Length of the Beard and the Ruling on Shaving the Beard

Q I request your Excellencies to make clear the ruling on shaving the beard, or removing anything from it, and what is the legislated area of the beard?

A Shaving the beard is forbidden, because it is disobedience to the Messenger of Allāh ﷺ, for the Prophet ﷺ said:

«أَعْفُوا اللِّحَىٰ وَأَحْفُوا الشَّوَارِبَ»

[1] Muslim no. 2103.

«*Grow your beards and shorten your moustaches.*»[1]

And because it is a departure from the guidance of the Messengers to the guidance of the Zoroastrians and the polytheists. The legislated area of the beard is as defined by the scholars of language, which is that it is the facial hair, the jaws and the cheeks, that is, the hair on the cheeks, jaws and chin - all of that is the beard. And removing anything from it is an act of disobedience and also, because the Messenger ﷺ said:

«أَعْفُوا اللِّحَى...»

«*Grow your beards...*»

and:

«وَأَرْخُوا اللِّحَى...»

«*Leave your beards...*»

and:

«وَوَفِّرُوا اللِّحَى...»

«*Let your beards...*»

and:

«وَأَوْفُوا اللِّحَى...»

«*Expand your beards...*»

- and this proves that it is not permitted to remove anything from it; however, acts of disobedience differ, so shaving is worse than removing a part of it, because it is a greater and clearer violation than removing a part of it.

Ibn 'Uthaimin

[1] Ahmad 2:229.

The Ruling on Shaving the Beard

Q What is the ruling on shaving the beard?

A The Prophet ﷺ said:

«حُفُّوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى»

«*Shorten your moustaches and grow your beards.*»[1]

And he included among the ten characteristics of the *Fitrah*: trimming the moustache and growing the beard. And the beard of the Prophet ﷺ was thick. And Allāh, the Most High says that Harun said:

﴿يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِيٓ﴾

﴿*O son of my mother! Seize (me) not by my beard, nor by my head!*﴾[2]

The beard is the hair which grows on the jaws and the chin. The left and right (bottom) jaws are the places from which the lower teeth grow and the beard encompasses the left and right jaws, and since these authentic commands have been given, it is obligatory upon the Muslim to obey Allāh. Obedience is not complete, unless it is full compliance, therefore whoever shaves his beard has disobeyed the words of the Prophet ﷺ:

«أَعْفُوا اللِّحَى...»

«*Grow your beards...*» and:

«أَوْفُوا اللِّحَى»

«*Expand your beards...*» and:

«وَفِّرُوا اللِّحَى...»

[1] *Ahmad* 2:52.

[2] *Ta-Ha* 20:94.

«*Let your beards...*» and:

«أَرْخُوا اللِّحَى...»

«*Leave your beards...*»

So the shaver or the one who trims it has violated that obedience and committed an act of disobedience, therefore he must turn to Allāh in repentance and remorse, and Allāh turns in forgiveness to those who repent to Him. And Allāh knows best.

Ibn Jibreen

The Ruling on Shaving the Beard and Keeping the Moustache

I have heard (the *Hadith*):

«أَكْرِمُوا اللِّحَى وَحُفُّوا الشَّوَارِبَ»

«*Honor your beards and trim your moustaches.*»

So what is the ruling on leaving the moustache and shaving the beard?

What you have heard of his ﷺ sayings (such as):

«حُفُّوا الشَّوَارِبَ وَأَعْفُوا اللِّحىٰ»

«*Shorten your moustaches and grow your beards.*»

is correct. That is, trim your moustaches, and do not let it grow long because of the harm and risk from uncleanness. As for the beard, it is for beauty and decoration, this is why Allāh has forbidden shaving it. And the Prophet ﷺ ordered us to grow it and to leave it; and following him and obeying him is obligatory for his adherents and his people.

Ibn Jibreen

[This is the end of the first volume,
and it will be followed by a second, Allāh willing.]